

# Zion's Herald

WEDNESDAY, SEPTEMBER 19, 1900

IN LATE SEPTEMBER

**C**RIMSON and gold, September's boughs proclaim  
The approaching Passion of the waning year ;

By sacramental signs, for aye the same,  
Pathetic portents show the end is near.

The landscape lessens in the shimmering haze ;  
The songless silence chants the season's grief ;  
Too soon shall follow, with the darkening days,  
The fading field-flower and the falling leaf.

No more allures the lovely glade or glen ;  
A nameless sorrow baunts the lonely shore ;  
The frosts have fallen on the hearts of men ;  
The little children seek the woods no more.

For Nature holds us surely as her own,  
In sleet and snow, or under skies of blue ;  
From birth to death we share her mirth or moan—  
Forever to our faithful mother true.

A kindred impulse stirs our common dust  
To look beyond the winter's dearth and dole,  
And find in God, our Life, our Strength, our Trust,  
The everlasting summer of the soul.

Written for Zion's Herald by  
Rev. Benjamin Copeland

## AN UNBELIEVER

They say the world is growing worse,  
I don't believe it, though;  
They say men worship but the purse,  
I don't believe it, though;  
They say that greatness is no more,  
That all the wise have gone before,  
And only trouble is in store—  
I don't believe it, though.

They say there are no saints today,  
I don't believe it, though;  
They say we tread a downward way,  
I don't believe it, though;  
They say there's only gloom ahead,  
They say that all the knights are dead,  
They say men's sweetest joys are fled—  
I don't believe it, though.

Men had their troubles long ago,  
And that's what I believe;  
The Lord still loves us here below,  
And that's what I believe;  
Old Homer of the sightless eyes,  
And Caesar, lie 'neath other skies,  
But greater men than they will rise,  
And that's what I believe.

The world grows fairer day by day,  
And that's what I believe;  
The good have not all passed away,  
And that's what I believe;  
Though many a one we loved is gone,  
Fond hearts and true are beating on!  
The happiest days are still to dawn,  
And that's what I believe!

— S. E. KISER, in *Chicago Times-Herald*.

## Jubilation over the Election of Sheriff Pearson

**A** JOLLIFICATION over the election of Samuel Pearson, Prohibition candidate for sheriff, was held in City Hall, Portland, on the evening of Sept. 12. Floor and galleries were crowded, and all three political parties were represented in the audience and on the platform.

Rev. Luther Freeman, pastor of Chestnut St. Methodist Church, who presided, in his opening address declared that the election of Mr. Pearson as sheriff was not a victory of party, but a victory for a righteous enforcement of a righteous law. He said he had heard it intimated since election that certain men are going out of business just before the beginning of the new year, and that some of our citizens are to leave town. "Any man," said he, "who leaves Cumberland County because the prohibition law is going to be rigidly enforced, leaves it for the county's good."

Rev. W. S. Bovard, pastor of the Congress St. Methodist Church, said the work of reform has just begun; that every city has entered upon a greater cause, the revival of respect for law and order.

Former Alderman Zenas Thompson, president of the Portland Club, who is being talked of as a possible citizens' candidate for mayor, was the next speaker. He took quite a prominent part in the campaign in behalf of Candidate Pearson. His open letter against the present sheriff and non-enforcement of the liquor law was one of the first moves in the revolt. "We have frequently been told," he said, "that the prohibition law cannot be enforced;" but he interpreted the vote of Monday as meaning that nearly seven thousand citizens of Cumberland County believe in an impartial and persistent enforcement of that law. Alluding to the recent failure of the board of aldermen to approve the mayor's removal of a policeman charged with being intoxicated while on duty, Mr. Thompson said the Portland representatives to the Legislature next winter should be instructed to frame a law so that the city's chief executive will not have to go into office with

his hands tied, but will be able to enforce discipline among the city's servants.

Mr. Locke, a Portland attorney, said he believed that the vote for sheriff was sufficient proof of an overwhelming sentiment in favor of enforcement of the law, which many have declared was dead. He believed that a rigid enforcement of this law is what is needed to place Maine socially and politically where it belongs.

Rev. E. S. J. McAllister, pastor of Pine St. Methodist Church, who stumped the county for Candidate Pearson, said he had been accused of being abusive in his campaign speeches, but that he had dealt with only a few men, and with them only as public officials. He regarded the victory of Monday as the beginning of the end of partisan reign in Portland and Cumberland County.

An ovation was tendered Sheriff-elect Pearson when he was called up to speak. He said that the talk that prohibition is a failure, and that the law cannot be enforced, is untrue, for since his election he had had one hundred applications from men who want to be rum-sellers. "We are going to have an alignment of parties," he continued, "and the \$7,000 a week that is now going into the 233 open rum-shops in Portland will be turned into the legitimate channels of trade." — *Boston Herald*.

## American Bible Society

**T**HE Annual Report of the American Bible Society, just issued, is of unusual interest. We regret to find that this noble Society, which has made such a magnificent record, and which has become the indispensable ally and supporter of missionary work in all lands, is suffering a steady decrease in donations from year to year, and is greatly straitened for lack of funds to carry on its regular work. Calling itself "the noblest and least appreciated benevolent organization in the United States," the Society has reluctantly offered to sell the old Bible House at Fourth Ave. and 9th St. — its home for nearly fifty years; and it is reported that the offices will soon be removed to a less expensive location. Rev. Dr. John Fox, one of the secretaries, says: "Contributions to aid the spread of the Bible throughout all lands have greatly fallen off in recent years. They have been seriously interfered with by the great multiplication of objects of Christian benevolence. Let this fact be widely known — that we need, especially for the work we wish to do, an immense increase in contributions. For some years it has been a question whether it would not be wise to sell the Bible House. No one, however, is authorized to say it must be sold. It occupies a valuable location, and we believe the Bible printing could go on equally well in the country. The reason for our existence is not profit, but benevolence. It is true that there has been a great deal of competition between publishers of the Scriptures, and the price of Bibles has been amazingly reduced."

Although in no way financially embarrassed, the American Bible Society is not distributing as many copies of the Scriptures today as in former years. The issues sixteen years ago were 1,808,215 volumes; in 1895-'96, 1,750,283 volumes; in 1899-1900, 1,406,801 volumes.

The receipts of the Society have diminished proportionately. They were \$640,719.06 in the fiscal year 1883-'84, \$437,223.05 in the fiscal year 1895-'96, and only \$305,173.82 during the fiscal year just ended. With the exception of the fiscal year 1893-'94, when the receipts were nearly double what they are today, the decline has been continual.

Strange as it may seem, the demand for the Scriptures is greater than ever among Hottentots, Turks, Syrians, and Chinese, while the decrease in their sale appears at home. There were 832,497 Bibles distributed outside of the United States last year. The total of the Society in eighty-four years amounts to 67,379,305.

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IN order to keep singers informed on our new publications and to assist them in selecting new songs, we publish six special catalogues, all of which we are pleased to send, postpaid, free to any address upon receipt of request.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### The Path of the Hurricane

The West Indian hurricane which wrecked Galveston will be memorable not only for the damage which it wrought, but also for the erratic course which it pursued. Starting south of San Juan, Porto Rico, its natural pathway would have been the Gulf Stream. Its first movement was westward, then north-west, then north to Florida; but instead of proceeding in an orderly northeast course, it turned almost due west (deflected by a high barometric area), gathering force and velocity as it moved, and devastated the southern coast of Texas. Sweeping inland north and then east, it ceased to be destructive to any serious extent till it passed out to sea along the Upper St. Lawrence Valley. Its effects, however, were felt fully five hundred miles from its moving centre, in high winds or heavy rains. Its entire track of over four thousand miles, which it took twelve days to traverse, was marked by damage—trees uprooted, telegraph poles prostrated, buildings unroofed, crops of various kinds injured. The only compensation was the breaking up of the torrid condition which has prevailed the last ten weeks.

### A Bureau Much Needed

The proposed Bureau of Standards. Congress would have authorized and provided for it last year but for economical reasons. There is no economy, however, in postponing its creation. Take, for instance, the polariscope; the duty on \$100,000,000 worth of sugar is determined from the analysis made by this instrument; a slight error, of even one part in a thousand, might cost the Government \$100,000 in duty. The hydrometer used in determining the internal revenue tax on distilled spirits might, from lack of standardizing, cause also a great loss. All the measuring apparatus used by the Agricultural Department, the Weather Bureau, the Coast and Geodetic Survey, the Geological Survey, need standardizing to insure accurate results. The Office of Standard Weights and Measures is, of course, manifestly inadequate to meet this enlarged and ever-increasing demand. Both Germany and England are in advance of us in this respect. One of the consequences is that German and English manufacturers fur-

nish official certificates with their scientific apparatus which greatly enhance their value.

### Italy's Most Threatening Foe

The kingdom of Italy is rapidly becoming a kingdom of malaria, and this to an extent which threatens the depopulation of the peninsula south of Rome unless heroic measures are speedily taken. The scourge is largely due to the comparatively recent building of highways and railroads without taking proper precautions. Excavations and embankments distorted the course of streams and left them stagnant. The practical deforestation of areas neighboring to the road, to furnish ties, cabins, etc., let loose the baleful water long imprisoned in their roots. As a result, mosquitoes were hatched plentifully, and especially the gray variety which carries the malarial parasite—the *Anopheles Claviger*. Scientists assert that in man this parasite leads a sexless life; it is only when the mosquito receives the parasite from human blood that the latter completes a cycle which involves sex and parasites. Thus the infection goes first from man to the mosquito, and then from the mosquito back to man, but in the latter case in a more dangerous form. "Man is the temporary host, the mosquito the permanent host, of malaria." Some idea of the extent of the scourge may be learned from the fact that 90 per cent. of the employees of the southern railways in Italy are victims of the disease. One single company expends annually over a million francs in medicines and special food. It is from this malarial region that the vast tides of foreign emigration start; and emigration was unknown in Italy forty years ago. A French scientist, from whose article in the *Revue des Deux Mondes* the above facts are taken, calls upon the Italian Government to take resolute action along the only two courses that promise success—enforced isolation in the mountains of those seriously infected; compulsory quinine for those exposed.

### Not a Financial Success

Much was expected of the Paris Exposition in the way of substantial reimbursement for the large expenses incurred. That the expectation was doomed to disappointment was early foreseen, and is now most painfully realized. Nor are the causes of this ill success hard to discover. The Exposition was not ready on time, and the earliest sight-seers gave it "a bad name." Immense sums were paid by restaurant-keepers, concert-hall managers, etc., for their privileges, and the exorbitant prices which they were compelled to charge deprived them of much custom

that would have otherwise come to them. The excessive rates fixed by the hotels were published abroad and deterred many from visiting Paris. So it came about that though 65,000,000 tickets of admission were provided, only about 15,000,000 had been sold at the end of August. The price of these, originally placed at one franc, has now fallen to a few cents apiece. The attendance, of course, has gone up with the lowering of price of admission, but it is evident the pecuniary loss will be enormous when the accounts are footed up in November. It is more than hinted that this popular disappointment will make itself felt in political circles, and that, says the *New York Sun*, "The Ministers, who would have demanded the credit for success, will have to bear the blame for failure."

### A Name Deserving Fame

Fifty-five years ago, a Scotch gardener, named William Saunders, came to this country. Previous training in the Kew Gardens, combined with an exquisite taste, procured him recognition; and his excellent landscape work in Fairmount and Hunting Parks in Philadelphia, and Clifton Park in Baltimore, paved the way for his appointment in 1862, when the Department of Agriculture was established, to the division of experimental gardens and grounds. Here he found full scope for his talents. The beautiful park system of Washington, the joy of its residents and the delight of those who visit the capital, is largely the monument of his effort and skill. But it was in experimentation that he made his most enduring mark. No tree or flower was planted except under his own eye, and its progress or failure was made the subject of most careful study. Few who regale themselves with the delicious navel, or seedless, orange know to whom they are indebted for this valuable addition to our home fruits. It was William Saunders who imported the original plants from Brazil, budded orange plants from them, and arranged for their distribution to sections of country where they could be profitably grown. He died last week in Washington, but this broad land of ours, to an incalculable extent, has been enriched by his patient toil.

### Waiting for Prediction to Become Fact

The problem of transmitting electrical power over long distances without serious loss *en route*, Mr. Tesla claims he has solved. He predicts that, ere long, power generated at Niagara will be transmitted to New York with not more than a half of one per cent. loss during transmission. This, practically, will bring that enormous water power with its incalculable possibilities to the immediate vicinity of our greatest city. Mr. Tesla finds that, in



transmitting electrical energy, the conducting metal gradually becomes hot, and this heat develops resistance to the current. But liquid gas, he finds, by its cooling effect, signally diminishes this resistance, and therefore prevents the loss. All that is needed, therefore, is to keep the conducting metal in contact with liquid gas. Mr. Tesla employs a metal tube for this purpose, and immerses it in a trough six feet underground containing sawdust and water. He is still working at this improvement, but is confident of its success. That success, if realized, will mean far more than we can now calculate. Coal will cease to be the necessity it now is. Albany can get its power — all it wants and more — at a rate that coal at \$3 a ton cannot compete with. In England, where coal is all the time growing dearer — \$7 a ton at Cardiff — there result lower wages, reduced production, and higher prices for all manufactured goods; the poor especially suffer. When Mr. Tesla's prediction becomes fact, the London *Spectator* foresees an inexpressible change for the better.

#### A Growing Industry for Women

A few years ago a tired New York book-keeper was exiled to the country by her physician. While roaming over the farm where she boarded, she came across a spring, green with water-cresses. It soon grew to be with her a favorite place of resort, especially at the lunch hour. The sight of some faded cresses displayed for sale in the city, to which she returned one day for shopping, set her thinking. She entered the store, and in a few moments secured a contract to furnish one barrel of cresses daily, to begin with. Then she returned to the farm and easily and cheaply secured a lease of the spring till the end of the year. Thereafter a barrel of cresses, packed in broken ice, was sent every morning to New York, and the customer increased the order to five barrels daily the next season. The experiment "paid," both in money and in increased health, and quite a number of her sex, not only in New York, but also in New Jersey, Pennsylvania and Virginia, learning of her story, are successfully following her example. The New York *Evening Post*, from which we derive this incident, states that the leading woman water-cress grower in this country lives in Pennsylvania, near Shippensburg. She has customers from Canada to the Gulf of Mexico, and westward indefinitely. She employs ten men all the year round, and regards her business as still in its infancy.

#### The Moquis of Arizona

Prof. Charles E. Beecher, of Yale University, has been spending a few weeks among this Indian tribe for ethnological study and the collection of geological specimens. He represents the Moquis as possessed of all the virtues and none of the vices which we are wont to associate with Indian character. They are thrifty, remarkably moral, religious according to their light, ignorant of alcoholic liquors, and entirely self-supporting. He expresses the hope that they will never be "contaminated by white civilization," which would, he believes, lower their morality, and make them "lazy and criminal." He is afraid that civilization would also ex-

pose them to the inroads of missionaries, and fears that after their conversion they would come to "a deplorable state." We can hardly think the Professor is accurately reported in this last statement. The Moquis have lived in Arizona for thousands of years, and appear to illustrate the doctrine of the survival of the fittest.

#### Chile Not Inclined to Arbitrate

Twenty-seven years ago Peru and Bolivia, after being vanquished in a war with Chile, consented that the latter Power should occupy the provinces of Tacna and Arica for ten years, and that then the question of sovereignty should be settled by the people of the two provinces by a plebiscite. Chile accordingly moved her coast frontier five degrees northward, annexed the rich nitrate beds that belonged to Peru, and shut Bolivia entirely out of her Pacific ports and outlet. The ten years passed, and Peru was too occupied to press Chile to keep the terms of her agreement. No popular vote was ordered. In vain has the northern government sought to have the dispute referred to some friendly Power for arbitration. When it was learned that Peru hoped for relief through the principle of arbitration adopted by the Pan-American Congress as the only method of settling international disputes, Chile consented to be represented only on the condition that such action, if taken, should apply to disputes that might arise in the future, and to none in the past. Evidently Chile intended from the first to make her temporary occupancy permanent, and nothing but force will now dispossess her.

#### Lending Money to Germany

Negotiations were completed last week by which the National City Bank of New York and the firm of Kuhn, Loeb & Co. of that city, agreed to "float" 80,000,000 marks (about \$20,000,000) in 4 per cent. Treasury notes of the German Empire, maturing in 1904 and 1905. It will be remembered that similar accommodation has been extended by bankers of this country to Russia, Sweden and Great Britain — about \$70,000,000 in all, including the German issue. Loans of this character are not on the market. They are usually taken by banks or investment companies — the New York Life Insurance Company, for example, has taken \$5,000,000 of the German loan. No disturbance of the money market will follow this transaction. No shipment of gold will be necessary, Germany's trade debt to us by reason of our enormous excess of exports being quite sufficient to balance the obligation. It is hinted that Germany will need in all from eight to ten millions sterling for her contemplated Chinese undertakings, and that the whole of it would be readily taken here.

#### Making a Good Start

The Philippine Commission held its first public legislative session on the 12th inst., and appropriated from the funds of the island \$1,000,000 in gold for highways and bridges, and \$2,500 for surveying expenses. In Mexican money, which is the currency used, the sum will amount to about \$2,000,000. The Commission also took favorable action upon the monetary outlay

already made by Prof. Atkinson, Superintendent of Public Instruction, and authorized a small appropriation for the extension of the Manila-Dagupan railroad to Benguet, where a sanitarium and a commercial bureau are to be established. While the roads appropriation was under discussion, Senor Torres, the Attorney General, inquired as to the method of its disbursement, making significant allusions to Spain's practices in handling public funds. General Wright replied that it was the army's economical and honest administration that had created the surplus and made the appropriation possible; and that the Filipinos would receive a second object lesson in seeing the roads constructed under the supervision of trained army engineers whose trustworthiness was above suspicion. Senor Torres expressed himself as entirely satisfied with this reply.

#### Enrolling Filipinos as a Native Militia

It has already been successfully tried. Native Macabebe scouts have been in the employ of the United States for more than a year and have done good work. Permission has recently been given to Major Allen, of the Forty-third Regiment, on Samar Island, to organize two companies of Visayans for use against the insurgents. The Visayans are the most numerous of the Philippine tribes. They number 2,500,000, while the Tagalogs, represented by Aguinaldo, number only 1,500,000. In northern Luzon the Ilocanos show a warm interest in Americans. Last December 600 of them desired to enlist under our flag. Permission was not granted, but they were employed as guides, road-builders, and ration-carriers, and kept under observation. In July fifty of them were enrolled as scouts. These were drilled, and put into active service, where they displayed both courage and obedience. They will not pilfer or loot. In chasing down ladrones and brigands, in threading swamps and jungles, they are superior even to our own soldiers. Having a fierce tribal hatred for the Tagalogs, they are always eager to be sent against them. Considering the fact that the time approaches for the volunteers to be mustered out, these experiments, which demonstrate the efficiency and reliability of native police, greatly relieve the situation.

#### Self-Exiled

President Krueger's flight from the Vaal to the refuge of a neutral port in the adjoining Portuguese territory, is significant of the hopelessness of further Boer resistance. It is true that, before leaving, he issued a proclamation declaring the act of annexation of the Transvaal by England null and void. It is true, also, that he claims that he has obtained a formal leave of absence for the purpose of visiting Europe to seek intervention. But no one knows better than himself that he has come to the end of his military resources; that Commander Botha is ready to surrender the remnant of his force; and that if De Wet persists in his determination to keep up the conflict, it must be as a hunted guerilla with a price upon his head. No one knows better than "Oom Paul" that no European power will offer him substantial aid, that his trip to Europe will be fruitless. The aged ex-President will not suffer for lack of means



in the exile which he has chosen, for his private fortune is enormous. Nor, perhaps, will he much regret his deprivation of political power. His keenest sorrow will probably be the loss of Boer independence, and that he, one of the sturdiest of patriots, is now without a country and without a home—a "Uitlander."

#### Bryan's Letter of Acceptance

Mr. Bryan's letter of acceptance, appearing in the daily press on Tuesday morning, comes to hand too late for the consideration which its importance manifestly demands. In general it contains a comparatively brief, but cogent and fearless, statement of his well-known views upon current questions. A summary of the main points of the letter is all that can be given at this writing:

He pledges, if elected, that he will not again be a candidate for President.

He would attack trusts through new legislation and the selection of a sympathetic Attorney General.

Declares for bimetallism — 16 to 1 — independent of any other country.

Favors election of United States senators by direct vote.

Denounces government by injunction, and favors arbitration in labor troubles.

Recommends a labor department with a cabinet officer at the head.

Favors a liberal pension policy.

Would build, own and control the Nicaraguan Canal.

Would oppose alliance with any foreign government.

Believes in the Monroe Doctrine, and would give independence to the Filipinos.

Strongly emphasizing imperialism as the paramount issue, he closes with these words:

"Whether we shall adhere to or abandon those ideas of government which have distinguished this nation from other nations and given to its history its peculiar charm and value, is a question the settlement of which cannot be delayed. No other question can approach it in importance; no other question demands such immediate consideration. It is easier to lose a reputation than to establish one, and this nation would find it a long and laborious task to regain its proud position among the nations if, under the stress of temptation, it should repudiate the self-evident truths proclaimed by our heroic ancestors and sacredly treasured during a career unparalleled in the annals of time."

#### A Difficult Matter to Decide

Many articles are sold in this country as "ivory" which are imported as "bone," the difference in duty being five per cent. ad valorem in favor of the latter. A New York umbrella firm recently imported some umbrella handles made of hippopotami teeth, which they claimed to be bone. The appraiser insisted that they were ivory. The matter was referred to the Board of General Customs Appraisers, and proved to be one of the most difficult upon which they had been called to pass. After an exhaustive hearing they reached the conclusion that there is no trade difference, except in quality, between ivory and so-called "bone." Elephant ivory is finer in texture and therefore commands a higher price than that obtained from the teeth of hippopotami, walrus and mastodons, but the latter is openly sold on the

market as ivory, and should not therefore be classified with bone or horn. The firm was compelled to pay the five per cent. difference.

#### Emerging from Ruin

Last week opened at Galveston with a scene of ruin indescribable: Not a house that had not suffered injury. Streets almost obliterated with the debris of wrecked buildings and overlaid with the sickening slime which the sea had left behind. Worst of all, the decomposing bodies of thousands of human beings, intermingled often with the carcasses of animals overtaken by the same terrible visitation. The survivors homeless, without food, paralyzed with terror. Human devils using their opportunity to despoil the dead. Pestilence dreaded. No communication with the main land but by boat, and perilous at that. That week has passed, and a very different sight now meets the eye. The dead have been collected, carried out and dropped into the sea, or incinerated on the shore. Ghouls have been relentlessly shot. The debris has been burned. Disinfectants have been freely used. Stores have been opened and business on a small scale resumed. Thousands of the survivors have been conveyed to Houston and other places. Telegraphic communication has been restored. The military strong arm has held lawlessness in check and inspired courage. While from every quarter relief has poured in; in every city generous subscriptions have attested the solidarity of a country filled with vigorous life and sensitive to any harm that may come to any part of it. The dead will never be counted — they may number 5,000, or even 6,000; the property loss will be counted by millions; but Galveston will be rebuilt. The factors that made it necessary to build a city on that island still exist. The whole railroad system of Texas is planned for Galveston. The outlet for all the cotton raised west of the Mississippi is through Galveston. Every device which engineering science can suggest will be invoked to preserve the city from a second similar catastrophe; but whether it does or not, Galveston must be rebuilt, and stay where it is.

#### The Chinese Situation

No progress has been made in negotiations. Prince Ching has called at the principal legations in Peking, but the ministers informed him that they have no power at present to treat with him. Earl Li has reached Tien-Tsin, but there is no indication as yet that, though fully accredited, his proffers for settlement will be accepted by the Powers. Apparently, distrust of Russia lies behind this delay. It is understood that the Czar and the Kaiser are in complete accord, and that Germany has 24,000 troops en route to China. It is thought that Japan will be invited to consent to their plans, whatever they may be, by the promise of paramount influence in Korea. With these three Powers united, Great Britain, France and this country would be at great disadvantage. It has come to light that the Empress Dowager is the responsible party for the Boxer uprising and the atrocities that followed. She had been exasperated by the aggressive attitude of the Powers, and

was told that the new patriotic order of the Boxers would gladly obey an imperial edict for the extermination of all foreigners. She was made to believe that the Boxers were invincible. The edict was accordingly issued. The Emperor was utterly opposed to the policy. When the Empress Dowager discovered that she had made a mistake, she issued a secret edict (in June) announcing that she had been compelled to declare for the Boxers because all the military strength of the Empire was in the hands of Prince Tuan and his Boxer adherents. Subsequent developments have made the Empress Dowager wish she could exterminate the Boxers. It has also come to light that the assassination of Baron Von Ketteler was premature, and was regretted by the Imperial Court because it undoubtedly saved the lives of all the foreign community in Peking.

Latest advices state that Mr. Wu, the Chinese Minister, has presented at the State Department a cable from Prince Ching announcing his appointment as a peace envoy, and asking that Minister Conger be authorized to treat with him.

#### A Great Industrial War

Nearly 100,000 anthracite coal miners struck work last Monday morning by order of the union to which most of them belong. This strike practically paralyzes an industry which employs over 140,000 workers, and represents an output of 75,000,000 tons annually. It will unfavorably affect every industry dependent upon it, and, if protracted, will cause great suffering, not only among the miners and their families, but also among the poorer classes in our larger cities. The causes of this unfortunate condition of affairs are somewhat obscure. The miners have their grievances, of course — excessive price of powder, compulsory doctor's fees, the "company store," excessive weight demanded in a ton (3,300 pounds instead of 2,240), under pay, etc. — but these can be adjusted if the attempt is made in a right spirit. The miners declare that they sought to have their differences with the operators arbitrated, and that their offer was refused; and this is true. The real difficulty appears to be, however, that, in dealing with the operators they made their demands not as employees, but as a union. The operators would have listened to them as employees, because this was the basis, and the only basis, of their relation to them, but they utterly refused to recognize, or reply to, what they regarded as a third party, namely, a union. The operators, of course, expressed no opinion as to the right of their employees to form any association they might see fit to form; their contention was that they did not hire a union — only employees; and they would listen only to employees. The union claims the right to exercise jurisdiction over not only the miners, but also the operators; it is, therefore, offensive to the latter. It is liable to be swayed by agitators, political or otherwise, from outside; it is therefore to be ignored. The success of the miners in this new struggle will depend upon their ability to make the strike universal, and their skill in dissuading, without violence, outsiders from taking their places in the mines. There was but little violence on the first day of the struggle, and the mine owners show no signs of yielding.



## SOUL-CLEANSING

ONE of the prayers oftenest offered by the Christian is that of the Psalmist: "Create in me a clean heart." If sincere, and the constant attitude of the heart, the prayer must be answered in those slow and silent processes by which the Divine Spirit transforms our nature as well as the swifter baptisms of the Heavenly Presence.

Turning to Nature, it is interesting to notice her different methods of cleansing. Water seems the commonest and most evident agency. It distils softly in the form of dew, or drops from the clouds in rain, or it is stored up in deep, still fountains to make its own channels through the land, always the same refreshing, purifying element. But it is only one of many cleansing activities of nature. The wind, or air in motion, is one of these. The great spaces of moving air purify both vegetation and the water. Even those wild storms that sweep over land and sea, leaving destruction in their path, are a part of the wise economy of nature, and cleanse and heal while they destroy. The fire, too, cleanses, and more perfectly than either wind or water. When we would purge away the last foulness, we resort to this fierce spirit, and, tamed to our will, it is beneficent and healing in its work.

The earnest prayer for a clean heart is always answered, but the answer includes the wind and the fire and the frost as well as the gentle, silent forces of dew and rain and light. The storm of sorrow and loss sweeps over our lives and destroys our earthly happiness; the fire of pain and sickness, of long helplessness, of humiliation or disgrace, consumes us; the frost of neglect or desertion blasts our brightest hopes, and in all these trials the obedient heart is cleansed and made better.

God moves upon our spirits in many ways. Some seem to need nothing more than the soft, sweet influence of the light and the gentleness of dew, while others are purified only in the intensity of fire or the fury of storm.

## "MAKE THE MOTOR MOTE"

IT is related that, in the days of the Keeley Motorcraze, a certain minister unwisely invested his small savings in the mythical motor stock. In the long-hoped-for and long-delayed profit on his investment his family came to share his anxieties, even to his little children, two of whom were at length overheard adding to their customary evening prayer the petition: "And, O Lord, please make the motor mote!"

The spirit of the children's prayer is needed in many a Methodist Church—in fact, is needed throughout the connection. We have machinery enough, and a dangerous facility in inventing more. If an added department reduced the inertia, or a new office were added power, we might soon have unlimited ecclesiastical energy. The churches have offices enough, and men to fill as many more. Even local churches are seldom compelled to fill the offices with women—better, often, if they did use more of their best material! Better still if office-holding represented service, and position implied obligation, and office-

seeking meant self-sacrifice. What is needed is systematic driving of our machinery. The difficulty is to "make the motor mote." And we suspect that this difficulty is not confined to any grade of service among laity or clergy, in Sunday-school, local society, quarterly conference, the itinerant ranks, or among the high or highest officials. To fill every place with greatest energy, to make every agency most efficient, and every agent most zealous and self-sacrificing, to inspire with most unfaltering faith and exalted devotion, is the ideal for grandest results.

Not only the engine is wanted, but steam as well. Keep the fires burning. Not only the conducting and transmitting wires are necessary, but the electric current from hot-driven dynamo. There must be not only church organization—the working machinery—but divine power through its living membership. We have machinery enough—too much unless it be used. Every church is cumbered with old machinery—and some with new—lying idle and useless, rusting and rotting in neglect, a hindrance and not a help, wasting energy which ought to be transmitted to some useful service. Not machinery, but idleness, is dangerous.

Every church, small or great, from the prairie or mountain circuit or village charge to the church of the metropolis, must be a storage battery of energy and a transmitter of power. Every sub-division or department, from the humblest class-meeting or quarterly conference or League, up through to Annual and General Conferences, should develop and concentrate and transmit electric energy. The humblest local preacher or itinerant, and the most eloquent or skillful pastor, with the auxiliary aid of book agents, editors and secretaries thrown in, and with episcopal example and leadership, must be not so much machinery to be driven, but creators and conductors of power for doing the mighty work of the church of God. Not machinery, but working machinery, is needed. Not numbers, but trained forces, are now demanded. Not storage batteries only, but transmuted energies, are necessary. "Lord, make the motor mote!"

## THE TRUTH IS COMING OUT

THE recent election in Maine furnishes unquestionable confirmation of the charge that for years the prohibitory law of that State has not been enforced. In order to arouse a healthy public sentiment, we have repeatedly placed before our readers, mainly through the incontestable statements of Rev. W. F. Berry, the faithful and indefatigable secretary of the Christian Civic League of Maine, facts which have proven that there was not only no general purpose to execute the law, but rather a premeditated and persistent plan to render the law null and void. And yet Prohibitionists in general have gone about claiming that "prohibition did prohibit" in Maine, and denouncing every person who dared to differ with them. It is not very long since the distinguished pastor of Tremont Temple Baptist Church in this city was reported to have said in his own pulpit, with characteristic emphasis, that he knew that the

prohibitory law was faithfully and vigorously executed in Maine; and, if we are rightly informed, he has made the same answer, when interrogated in England, concerning the facts in the case. Thus the friends of temperance reform at home, and especially in Great Britain, have been misinformed and misled in regard to the non-enforcement of the law in Maine.

In the remarkable overturn which elected Rev. Samuel F. Pearson sheriff of Cumberland County, upon which we commented editorially last week, it was shown that the most convincing argument presented to the people was the exhibition of the diagram of a single street in Portland on which there were fourteen saloons paying a United States license. And yet that was only one street in Portland! It is now stated, on what seems to be reliable authority, that there are "223 rumshops in Portland." Nearly two hundred persons in that city pay a United States liquor license, and about twelve hundred in the entire State—this Prohibition State! Men do not pay for a license unless there is a profit accruing therefrom. Recently in one of the cities of Maine the saloon-keepers reduced the price of beer, and the competition finally became so sharp that one or more liquor-sellers advertised to give it away; this so demoralized the business that the mayor interfered, not to order the sale stopped, but to fix a standard price for the sellers below which they could not go!

For many years liquor has been sold openly in all the cities and large towns in the Pine Tree State. Hon. J. H. Manley, the chairman of the Maine Republican State Committee, and the manipulator for many years of the politics of the State, is frank enough to make the following amazing declaration, which appears in the *Lewiston Journal*, under the head of advices to Maine Republicans regarding the retention of their power:

"We must insist that the present prohibitory law shall be strictly and rigidly enforced in every section of the State. The people have a right to any law they desire. They are the sovereigns. They have, whenever they have had the opportunity, voted overwhelmingly in favor of prohibition. I agree that many of our best men think the cause of temperance would be better promoted by a local option high license law. If the majority of the people so think, then that should be the law of the State, and I can see no possible objection to again submitting to the people the question, which would have to be presented in a proposition to repeal the present constitutional provision. But until that is done, and the people vote to repeal it, we have a plain duty to perform, and that is the enforcement of the law. The condition today is that we are having a practical license law because in many, if not all, the counties in the State it is the practice to indict once or twice a year every man who pays to the United States a special retail liquor dealers' tax. He is indicted on that fact, and in 99 cases out of 100 settles and pays what is demanded of him."

We call this an amazing declaration. Is it not? Mr. Manley confesses that the officers elected by the Republican Party, instead of executing the prohibitory law, enter into a league with the liquor-seller—who has no legal right to exist and should therefore be outlawed—that he shall sell without restriction except that once or possibly twice during the year he



shall be mulcted with a fine. And this has become the settled custom and practice to such an extent that the saloon-keeper pays his fine and goes right on with his illegal business as if nothing had happened. Mr. Manley is our good authority for saying that this is true "in 99 cases out of 100." But Mr. Manley is only as frank as the truth, as every intelligent and observing person in the State knows; and we infer that this shrewd politician has only a political interest in the matter. With the tremendous turn-over in Cumberland County, which is no more nor less than a vehement and enraged protest of the awakened people against the laxity, criminal negligence and connivance of Republican officials in their effort to subvert the execution of the prohibitory law, Mr. Manley reads an ominous hand-writing on the wall, threatening the ultimate defeat of the Republican Party in Maine. He says, therefore, that as a matter of political policy this indifference and wicked connivance on the part of Republican officials to invalidate the prohibitory law must stop. It is not good politics, and therefore it must not be practiced. He is afraid that Cumberland County will repeat itself. We earnestly hope so. There is one thing the political leader will always heed, and that is the possible loss of votes. The *Boston Herald* puts the matter briefly but very cogently in saying: "Chairman Manley is smart enough to see that the Republicans of Maine can no longer play the role of hypocrites on the liquor question. They must either enforce the prohibitory law or wipe it off the statute books, if they do not want to be wiped out themselves. The vote for sheriff's last Monday demonstrated that."

But let no lover of truth-telling indulge longer in these notoriously false statements concerning the execution of the prohibitory law in Maine.

### "Higher Criticism"

THIS is the caption of a brief editorial which appears in last week's *Pittsburg Christian Advocate*, and which we hasten to reprint entire, with unqualified approval. There is not a single sentence or word that we would change. It is a fresh expression of the same editorial convictions that have appeared repeatedly in *ZION'S HERALD*. Added emphasis is given to this editorial because our highly-esteemed *confrère*, Rev. Dr. C. W. Smith, is known to be a man of marked poise and conservatism in his theological opinions. No one ever heard an intimation that he was latitudinarian, heretical, or Unitarian; and his loyalty to Methodist doctrines has never been questioned. This is what Dr. Smith says:—

"A word of restraining advice is needed by many persons in connection with the general subject of the higher criticism of the Bible. As there are toadstools and mushrooms, the one poisonous and the other edible, so are there two kinds of higher criticism. One of them is a noxious, pestilential growth, self-centred, false, negative and destructive. It is like poison in its effects upon religious belief and life. The other is fair, searching, discriminating, and, above all things else, devout. It is just as high as the highest in points of scholarship and good judgment. It is highest of all in the degree of its philosophic insight. It is sad when any Christian is unsettled by the objectionable criticism, but the narrowness which scares at the term 'higher criticism' is equally deplorable. In reverent modern Biblical criticism is found

the strongest man-made bulwark of our faith. It should be encouraged by every devout person."

We earnestly commend these words to many in our church to whom the term "higher criticism" has come to mean only the most dangerous and harmful heresy. In the light of this luminous statement we plead again with those affrighted readers that they discriminate between the higher critic who is dangerous and destructive, and the higher critic who is reverent, devout, and a most necessary illuminator and defender of the Scriptures. Dr. Smith has put us under a grateful sense of obligation by his timely and critical editorial.

### PERSONALS

—Hon. and Mrs. C. C. Corbin are now at Hotel Vendome, their home when in this city.

—Bishop Parker and wife, Dr. T. S. Johnson, and Dr. F. L. Neeld sail from New York, Sept. 19, returning to India.

—Rev. E. H. Hughes will deliver the address at the opening of the Deaconess Training School, Wednesday, Sept. 19, at 10.30 A. M.

—Dr. W. H. De Puy and wife celebrated the fifty-eighth anniversary of their wedding on Saturday, Sept. 1, at Pine Grove, Canaan, Conn.

—The many friends of Rev. D. H. Ela, D. D., will be glad to learn that he is in quite comfortable health. He preached in the Methodist Church at Hudson, Sept. 2.

—Rumor has it that Rev. Dr. B. L. McElroy, of Ann Harbor, Michigan, is transferred back to the Ohio Conference, to be stationed at Broad St. Church, Columbus.

—Rev. Dr. E. S. Tipple, of St. James Church, New York, whose very interesting letters we are now publishing, has returned from Europe after an absence of two months.

—Rev. Dr. John W. Butler, of Mexico Conference, who, with his daughter, has been abroad for the last three months, has returned. He will leave for Mexico and his work at an early date.

—Intelligence was received last week that Rev. A. P. Martin, president of the Imperial University at Pekin, was safe. This is the first information received from Dr. Martin since last May.

—The reports of First Church, Spokane, Wash., of which Dr. P. A. Cool is pastor, show that during the forty months of Dr. Cool's pastorate he has received 873 persons into church membership.

—Miss Hilda Larson, of Angola, Africa, has returned to the United States. She has been seriously ill with African fever, but is improving. She will spend some months with her parents at Evanston, Ill.

—Rev. H. Frank Rall, pastor at East Berlin, Conn., has been appointed pastor of Trinity Church, New Haven, whose pulpit was made vacant by the election of Dr. Levi Gilbert to the editorship of the *Western Christian Advocate*.

—Dr. Parker, the famous Congregational preacher of City Temple, London, has announced his intention of retiring next year. Dr. Parker is seventy years old, and has been inconsolable since the death of his wife last year.

—After seven years spent in guiding the fortunes of the Armour Institute, Rev. Dr. Frank Gunsaulus has resigned. Henceforward his name will be linked with the Central Church of that city, and his efforts will be bent toward building up that institu-

tion. He is the successor of Dr. Newell Dwight Hillis, now of Plymouth Church, Brooklyn. Central Church was inaugurated by the late Rev. Dr. David Swing.

—The inauguration of Dr. E. Benjamin Andrews as chancellor of the University of Nebraska will occur on Sept. 22. He has requested that there be as little ceremony as possible. The enrollment of students last year was 2,200.

—Dr. L. W. Munhall has been attracting large crowds in open spaces around London, where he has been preaching in connection with the tent mission. He is engaged to conduct special services at Exeter Hall prior to his finishing his British campaign in October.

—At a farewell reception given Dr. and Mrs. S. O. Royal at Troy, Ohio, Sept. 5, the men of the congregation presented the Doctor with ten yellow eagles. The ladies gave Mrs. Royal silver forks, a quilt, a large hand-painted china tankard, a dozen pearl-handled knives, and some valuable glass pieces.

—One of the grand old men of science, Professor Virchow, celebrated his golden wedding the other day at Wilhelmshöhe, near Cassel, at the house of his third son, who is director of the Royal Gardens. Whether as pathologist, anthropologist, or politician, Professor Virchow has been almost equally active.

—Rev. A. G. Boynton, pastor of Central Church, Rockland, and Miss Katie Olive Hutchinson, of Norwalk, Conn., at high noon on Wednesday, Sept. 5, were married in that city. The ceremony was performed by the pastor of the Methodist Episcopal Church, Rev. Hubert A. Munson. Mr. Boynton is a graduate of Wesleyan University of the class of '90. The bride is a prominent young lady of Norwalk, and is active in church work in that city. They will be at home to their friends at 9 Roosevelt St., Boston, after Oct. 31.

—The *Western* of last week says: "It is a somewhat unusual coincidence that the Epworth Memorial Methodist Episcopal Church and the First Baptist Church, neighboring churches in Cleveland, O., have pastors named Pickard. Ward Beecher is pastor of the Methodist, and W. L. of the Baptist Church. Not long since a wedding fee for the Baptist was left with the Methodist, but the latter, perceiving that a mistake had been made, suspected its cause, and sent the fee to the Pickard for whom it was intended."

—This is the way the reporter of the Northwest Indiana Conference "does up" several Conference visitors: "It was a pleasure to many to see and hear for the first time the newly-elected General Conference officers: T. B. Neely, D. D., strong, scholarly, earnest; W. P. Thirkield, D. D., fervent, inspirational, and impressive, through conviction born of experience; Mr. Pye, fraternal and frank, having the air of a man of business; Levi Gilbert, D. D., broad, progressive, purposeful—all these, through their presentation of the work they represent, won the confidence and high esteem of the Conference."

—The revered Rev. Dr. R. S. Rust, D. D., for twenty-five years secretary of the Freedmen's Aid and Southern Education Society, seems in his education—the main facts of which are brought to our attention in an exchange—to have been in special preparation for his life-work. He was trained in his academic study at Phillips Academy, Andover, and in his collegiate course by Wilbur Fisk, of Wesleyan University. He was principal of the high school in the city of Middletown, where he obtained his college education. He was president of Wilberforce University, and



also of Wesleyan Female College in Cincinnati.

— Rev. Dr. W. H. Crawford, president of Allegheny College, is recovering from a severe attack of appendicitis.

— Rev. Dr. W. R. Goodwin, of Los Angeles, Cal., and Miss Alice M. Wagar, of Chicago, were married in the former city on Aug. 28.

— Dr. Davis W. Clark, presiding elder of Cincinnati District, may be addressed until further notice at 162 Glenmary Avenue, Clifton, Cincinnati.

— Bishop Hartzell has been spending a few weeks in the Adirondacks with his wife, who has been ill for some months. He was with his mother at Moline, Ill., Sept. 9.

— Rev. George E. Stokes, pastor of Trinity Church, St. Louis, has been nominated by Bishop Thoburn for our English Church in Calcutta, which was until recently under the pastoral care of Bishop Warne.

— Bishop Warren has transferred Rev. Dr. Jesse Bowman Young from the St. Louis to the Cincinnati Conference and appointed him to Walnut Hills Church, Cincinnati. We heartily congratulate Walnut Hills upon its great good fortune.

— The Book Agents of the Methodist Episcopal Church, South, have appointed a woman, Miss Nellie Donaldson, manager of their depository in St. Louis. Our sister church has always kept the management of its book business on a rigidly economical basis.

— Rev. Dr. W. C. Madison has been transferred from the Colorado to the South Kansas Conference and appointed to First Church, Emporia; and Rev. Dr. J. W. Huston, who was in charge of that church, has been transferred to Colorado and stationed at Fort Collins.

— Buckfield, Me., is to have a public library through the generosity of Secretary Long and his nephews, the Messrs. White of that town. It is to be a memorial to the Secretary's father, Zadoc Long. What monument more fitting, and what charity more helpful and permanent?

— Mrs. Henrietta Skelton, state and national organizer of the Woman's Christian Temperance Union, died at the Pacific Hospital in San Francisco, Aug. 21. Her death, says the *California Advocate*, is a great loss to the Woman's Christian Temperance Union and to the church.

— Mrs. Dorcas B. Littlefield, of Wells, Me., mother of Rev. C. A. Littlefield, of Walnut St. Church, Chelsea, while entering the house on Aug. 28, fell and broke her left wrist. This saintly woman, 85 years of age, lost none of her characteristic serenity and hopefulness during this painful experience.

— Rev. B. C. Swarts, of Arkansas City, Kan., is sending out invitations to his fifty-second wedding anniversary on Sept. 19. It is an interesting fact that besides Mr. Swarts, Revs. J. F. Chaffee, M. L. Haney, Fletcher Royal, and A. D. Field of Rock River Conference fifty years ago are observing their golden weddings in these years.

— Jacob S. Merrill, oldest son of Rev. Abraham D. Merrill of honored memory, and brother of Mr. Joshua Merrill, president of the Wesleyan Association, and William B. Merrill, died in Wakefield, Sept. 13, aged 78 years and 10 months. He leaves a son and two daughters. The deceased was a life-long Methodist, and in the days of health and vigor a useful official in the church. Gentle and lovable in companionship, he was esteemed by all who knew him. The funeral service occurred on Sunday at Mt. Auburn, Rev. E. M. Taylor,

D. D., officiating, assisted by President W. F. Warren, and he was buried in the family lot beside his father and his wife who died twenty-seven years ago.

— Miss Miranda Croucher made a pleasant call at this office last week. She is stopping in Medford, and will not speak in public until the General Executive W. F. M. S. meeting in Worcester, in October. Though looking well, Miss Croucher still feels the terrible nerve-strain which she underwent during the siege at Tien-Tsin.

— Rev. C. W. Stevens, pastor at Montague, Me., is deeply bereaved in the death of his wife, Mrs. Lizzie Hutchinson Stevens, who passed away, Sept. 5, just twenty months from the day she went to the parsonage a bride. Besides her devoted husband, she leaves an aged father and four brothers who deeply mourn the loss of an only daughter and sister.

— We are highly gratified to receive the following intelligence from Rev. W. R. Davenport, presiding elder of Montpelier District, Vermont Conference: "Through great skill on the part of the attending physician, most excellent care by my nurse and my wife, and the blessing of God, a protracted illness on my part was avoided. I am now up, though not out."

— Mr. George B. Johnson, of Cincinnati, who has been cashier of the Western Book Concern since 1881, and who has made an honorable reputation as an able and useful servant of the church, has resigned the position. He was a delegate to the General Conference in 1896, and an alternate delegate to the General Conference of 1900. He was prominently mentioned as a probable successor to Rev. Dr. Lewis Curtis, the late senior agent of the Western Book Concern.

— Rev. Sidi H. Browne, of Columbia, S. C., said to be the oldest Methodist minister in the State, and in point of continuous service the oldest Methodist editor in the South, died, Sept. 14, aged 81 years. Impressed with the sinfulness of war, Mr. Browne in 1861 established the *Christian Neighbor*, devoted to "peace and arbitration," which he had since conducted. He represented South Carolina in the Universal Peace Union held in New York in 1891, and was vice-president of the American Peace Society.

— Mr. William B. Harding, a well-known lawyer of Worcester, died suddenly at his summer home in Shrewsbury, Sept. 3. He had been ill with peritonitis, but had apparently recovered, and was at his office the day before his death. He was well known as an auditor and master, to whom many important cases were referred by the courts. Mr. Harding was born in Tilton, N. H., in 1841. He was a son of Rev. Charles R. Harding, a well-known Methodist preacher, and a brother of Mrs. George F. Eaton. He had long been a member of Trinity Church. He is survived by his wife and two children.

— In the death of Rev. Alonzo Hitchcock, which occurred at his home in Northfield, Vermont, Sept. 13, the Vermont Conference loses its oldest member. He was born at Waitsfield, March 29, 1814, and joined the New Hampshire Conference in 1843. In 1845 he became a member of the Vermont Conference. For twenty-six years he itinerated, filling acceptably a good grade of appointments, and serving several churches a second time. In 1870 he retired from the active work, purchasing a house in Northfield, and has lived there until his decease. He was a genial, brotherly man, with excellent business judgment. Though out of the pastorate for so many years, he manifested a deep interest in the work of the denomination. He was always seen at the Annual Conference and at any special assemblage

of the ministers of his Conference, to whom he was devotedly attached. He leaves a wife and a daughter, both in feeble health, to mourn their loss. The funeral services were held in his late home, Sept. 15, conducted by Rev. J. A. Sherburn, assisted by several ministerial brethren, and the burial was in his family lot in Waitsfield. A fitting memoir of this good and useful man will soon appear in our columns.

— Rev. Daniel S. Kerr, of Round Pond, Me., has gone to Evanston, Ill., to take a course in Garrett Biblical Institute.

— Miss Clara Merrill, of Kiukiang, writes that Miss Howe, with Dr. Ida Kahn and Dr. Mary Stone, and several native workers and teachers, have all taken refuge in Nagasaki.

— Mrs. Martha Conover, wife of Rev. S. M. Williams, of Boston, a member of the Troy Conference, died at their residence in this city, on the 14th inst., aged 60 years. She was a woman of saintly Christian character, greatly beloved by a large circle of friends. Besides the husband she leaves two children — Dr. F. A. Williams, of Boston, and Miss S. P. Williams, teacher in the public schools of Mount Vernon, N. Y.

— It is announced that Rev. B. J. Morgan, a Presbyterian minister who has served several churches in New York State, has withdrawn from the Presbyterian Church, owing to a change of theological views. Mr. Morgan has become a member of St. Paul's Methodist Episcopal Church, New York city, and it is expected that he will eventually join the New York Conference.

— Rev. John B. Maxfield, D. D., died at Boulder, Col., of paralysis, Sept. 11. Dr. Maxfield was one of the pioneer Methodist preachers of the West. In 1859 he removed from Ohio to Kansas, settling south of Beatrice, Neb. At the formation of the Nebraska Conference in 1861 he joined that organization and remained with it until the formation of the North Nebraska Conference in 1881. He had been presiding elder of the Beatrice District, the North Nebraska District, the Norfolk District, and the Omaha District, surrendering the last position last year. He had been a member of several General Conferences.

## BRIEFLETS

New subscribers can secure ZION'S HERALD from date of receipt of the subscription until January, 1902, for the regular price of one year's subscription — \$2.50.

We congratulate the American Board on the excellent financial showing which it makes for the year. A statement of its finances for the fiscal year which ended Sept. 1 shows an increase over last year of \$93,756. Of this amount \$74,188 is net increase for general work.

The Boston Herald notes: "The Springfield Republican finds in running over the editorial pages of its religious weekly exchanges that they are all supporting McKinley. And yet it is pointed out that Bryan is an active church member, in good and regular standing."

By a vote of 36 to 4 the Cleveland Presbytery at its convention last week voted in favor of changing the creed in the four institutions submitted by the General Assembly.

Latest returns from the Maine election, including all but two of the 521 cities, towns and plantations in the State, show the following vote for Governor: Hill (Rep.), 73,156; Lord (Dem.), 39,911; Rogers



(Pro.), 3,107; Lermont (Soc.), 455. Republican plurality, 33,245.

Are you disappointed in your friends, have they failed you? That is a matter of small importance so long as you are true to yourself. The only real failure is to fail yourself.

It, as has been said, "we weave in this life the garments we are to wear in the life to come," how careful we should be about the texture of the web and its shaping! There was but one seamless robe, but we should aim to follow the pattern as closely as possible.

A special inducement is offered to all ministers who are not subscribers to ZION'S HERALD. The paper will be sent from receipt of subscription to January 1, 1902, for \$1.50.

It is an interesting fact that while the East Ohio Conference is holding its session in Youngstown, Ohio, the Belmont Ave. Church of that city, which has never been dedicated because of the heavy indebtedness resting upon it, will be consecrated to the service of Almighty God. As a part of the Twentieth Century Offering, Rev. C. H. Stocking, D. D., has raised the debt, and the dedicatory services will occur on Sept. 23, Bishop Bowman preaching the sermon.

Any preacher who has an over-supply of the New England Conference Minutes for 1900 is requested to correspond at once with C. R. Magee, 38 Bromfield St.

"Grant me the patience of unanswered prayer," is a petition we often need to frame.

We often hear the expression, "The end justifies the means." It is a most dangerous principle to teach or to practice. It may be equivalent to doing evil that good may come of it. The world has no need of any possible good which may come through the doing of evil. The end cannot justify the means; the means must justify itself.

Will our ministers give their people an early opportunity to avail themselves of the special offer to new subscribers, so that full advantage may be taken of the proposition?

One of our contemporaries has a contribution on "How to Galvanize a Prayer-meeting." Better not galvanize it at all—better dynamite it. That is the Scriptural term: "But ye shall receive power [dynamite] after that the Holy Ghost is come upon you."

All talk about the re-submission of prohibition by the legislature of Maine with the view to securing a popular vote to take it out of the constitution, is idle and utterly futile. It will not be done, for the people are overwhelmingly in favor of the law, and this preference will be shown upon any serious agitation of the subject.

That is certainly a very partial and unhappy expression of the religious life which manifests itself mainly in criticism and condemnation of sin and of those who differ concerning the best methods for securing any specific reform; and yet there are many people claiming to be religious who have never passed out of this narrow zone. They hate and condemn, but do not love.

The *Christian Civic League Record* for September is the official organ of the Christian Civic League of Maine, and purposes monthly to record and magnify the

aims and work of the society. Secretary Berry ably edits this first number. It is published at Waterville, and those who are anxious to secure the righteous execution of the prohibitory law and a reform in civic righteousness generally, will be interested in, and profited by, this publication.

And now some of the ministerial readers of the *Michigan Christian Advocate*, that stalwart and staunchest supporter of Prohibition, are severely censuring it because not sufficiently pronounced and radical in its support of temperance reform. We would as soon think of questioning the orthodoxy of the Apostles' Creed.

Oftentimes a thing which is not wrong in itself is wrong because it takes time which should be used for something of more moment. We need a sense of proportion in life as well as in art.

The dangers from militarism, about which we have heard so much, have been reduced to exact mathematical figures, and it is found that we have less than one soldier to every thousand people of our population. Indeed, to be exact, we have eighty-six one hundredths of a soldier for every thousand people. According to these figures, during the century which has just elapsed since the days of the elder Adams, relative to the population our army has actually decreased. It is considerably smaller than it was relative to the then population, and of thirty years ago when the Indian tribes of the plains were at war with us. What a boggy, therefore, this militarism proves to be!

We should always be ready to run on God's errands, but we should not go before we are sent. We do this sometimes, and then wonder at the failure of our embassy.

As an indication of the attitude and temper of Methodist ministers generally, the fact is noted by the *Cleveland Leader* that the following paragraph in the report on the state of the nation was "adopted with cheers by the three hundred ministers" of the Central Ohio Conference at its recent session: "The America of today is not the America of yesterday. Yesterday our inheritance was confined between the seas; today we greet the rising sun and shake hands with the Oriental world. The infant republic of yesterday has won her way to the confidence and respect of the gigantic powers of earth and takes her place in the vanguard of reforms. American diplomacy leads the allied Powers in the solution of the mighty problems which decide the destiny of nations."

### THE PREACHER'S MISTAKE

**P**REACHERS make mistakes. Everybody makes mistakes. Some mistakes need not be repeated. Some mistakes might be avoided altogether. The one supreme mistake made by the average preacher is to defer his revival work until the Week of Prayer. If any one of fair intelligence and somewhat extensive observation were asked to name the worst time of all the year to commence revival efforts, he would probably say the first week in January, unless possibly the first week in July, including the Fourth.

In times not very remote our people went to camp-meeting in August, came back ablaze with holy enthusiasm, and entered upon revival work in September. Almost invariably their efforts were crowned with success. Those were the

days when a revival was certainly expected in every church that had a good company at the camp-meeting. Those were the days when camp-meetings were attended by the preachers, and the preachers were bent on winning great victories. Camp-meetings were not then given up to lectures, concerts, and all sorts of amusements. Camp-meeting week was one of great blessing, edification, renewal of consecration, and of new and abundant spiritual baptisms. True, we are living in different days and many changes have come, but sin and salvation are still, or should be, the supreme concern of every minister.

A story is told of an eminent imported Methodist minister who was urged by his official board to hold a series of revival meetings. To tell the truth, the preacher did not know precisely what his officials wanted, but would not confess his ignorance; so on a Sunday morning, after due consideration, he announced that there would be a revival on the next Wednesday evening at the time of the midweek prayer-meeting. Wednesday evening came around all right, the preacher was in his place, and a fair number of Christian people were present. The pastor preached a strong, earnest sermon to sinners, to the unconverted, to non-church members, of whom there were only two present. When the sermon was ended, the preacher asked sinners to come forward for prayers. None came. The preacher exhorted and urged. None came. Then, looking round, in ill-concealed disgust he announced that the revival was closed, and gave the people the benediction. The truth in the case was, the revival was closed before it commenced. The preacher did not understand his business. He was a workman that needed to be ashamed of his work, or his attempt to work.

Revivals are not man-made—of course they are not; but the same may be said of the corn crop, the wheat crop, and the cotton crop of this great land. If man stood aloof and left the whole matter of crops to the benignant care of the Heavenly Father, there would be many hungry, starving children.

Whatever other mistake a preacher may make in regard to revivals, he ought not to go on year after year repeating the fatal blunder of postponing revival work until the first week in January. We entreat every one of our preachers, who may read these words, to begin at once to lay his plans for the fall campaign. If possible, begin this month; or, if not then, as soon after as the most urgent purpose can fix the time, and press on with steady and wisely-directed effort. If the unconverted are not speedily awakened, be not discouraged or disconcerted; if the church moves slowly, do not lose faith; if the conditions are unfavorable, hold on. It is the steady work that is sure to win. Lead the church to active effort and participation in the revival; encourage the young people and all to make the preparation needed, and show them what can be done by loving, patient, persistent, personal effort. When the church is alive with holy zeal, earnest in effort, effective in prayer, and distinguished for holy living, and the preacher is the leader and example in all these things, then surely the revival is moving on, and sinners will be converted.



## THE IDEAL

REV. J. H. MYERS, PH. D.

Hold thou fast an Ideal pure,  
High and holy; keep secure —

Lofly, perfect, high, and bright,  
Shining with celestial light.

Leave the lower; seek the higher;  
Ever upward still aspire.

In the highest and the best  
Thou shalt find the sweetest rest.

Never lower, always higher!  
Thrill thy soul with heavenly fire!

Upward! Upward! Still ascend;  
For the best thy soul contend.

Rest not in a lower plain,  
When the heights thou may'st attain.

Heed thy inmost soul's behest;  
Love the highest, seek the best.

— From "The Transfigured Life."

THROUGH THE LAND OF THE  
WOODEN SHOE

REV. EZRA SQUIER TIPPLE, D. D.

"HEAR that you are about to travel, and that you begin by Holland," said Johnson to Boswell, or Boswell to Johnson, one day in the old Turk's Head Coffee House, London. To "begin by Holland" was quite the fashion in those last-century days, and even later. Oliver Goldsmith went to Holland to teach the Dutch English, himself not knowing a word of Dutch. He returned somewhat suddenly, bringing back with him only a flute and one collar. One day in 1815 the Edinburgh coach came rattling into Harwich — the Harwich route was long the favorite — having a ruddy-faced passenger on the box-seat. It was Walter Scott on his way to Holland. Almost no country has had so much attraction for all sorts of people as this funny little land, so small in area, so great in ideas and achievements. The story is told of Holland's beautiful Queen that when she was a child she failed to prepare her lessons on one occasion and as a penalty was made to draw a map of Europe. When she handed it to her English teacher it was seen that she had taken her revenge by representing England as the merest dot on the surface of the Old World, and her own country as a boundless domain. The disparaging comparison was scarcely warranted by statistics, yet Holland is infinitely larger and of far greater importance than one's earliest geographical studies would lead him to think.

To begin by Holland is still a very comfortable starting point for a tour of the Continent. It is the natural one for those who land at Liverpool or Southampton. You leave London in the evening, and crossing the North Sea on a palatial saloon steamer, are at Rotterdam in the early morning, at The Hague by seven, and at Amsterdam before eight, and

AMSTERDAM IS THE HEART OF HOLLAND.

More than that, every good Dutchman will say that it is the centre of the world, and when you have been in Amsterdam for a week you will be quite likely to think that it is both a "miniature Holland" and a miniature world. In its

market places may be seen curious capped women and oddly appareled men from every quaint town and island — women with the lace-covered, silver-and-gold skull-caps from Alkmaar, Friesland and Monnikendam, and with the winged muslin caps from Leyden; women with all sorts of queer ornaments of twisted gold wire dangling from either temple; men with the famous balloon trousers from Maarken; children dressed like their grandparents; fisherfolks, farmers, boatmen. If you remain long enough in Amsterdam all Holland will come to your door. And to this port come the ships of the world. The masts of a thousand vessels from all lands, flying the flags of every nation, greet you when you wander along the wharves. You catch words of Spanish, Italian, Portuguese, French, German, Russian, Japanese, English, and all the unnamable dialects of widely separated peoples. Amsterdam is truly cosmopolitan.

It can hardly be called a beautiful city — The Hague better merits such a characterization — but it is unfair to say of it, as I have somewhere read, that it is "Venice grown ugly." The two cities are so essentially different, canals and bridges and islands alone will not warrant a comparison. The surroundings, the atmosphere, the spirit, traditions and history are all unlike. Amsterdam is Amsterdam, and nothing else, and its attractions are distinctive. Its houses have neither the color nor the charm of Venetian palaces; they are sombre, tall, narrow, gabled and pinnacled, often out of plumb, always scrupulously clean (quite un-Venetian indeed); for the most part they are builded on piles, which led Erasmus of Rotterdam to say in jest that he knew a city whose inhabitants dwelt on the tops of trees like rooks; and De Amicis, whose book on Holland is the most graphic portraiture of people and places I have ever read, to observe that if Amsterdam could be turned upside down the result would be an impenetrable forest. It has charitable institutions which are scarcely excelled elsewhere, more than a hundred in number, for the aged, the sick, the insane, for children, for widows. It has fine shops with attractive goods, noticeably "antiquities," but not always genuine, as readers of Eugene Field's poem beginning "In Amsterdam, in Kalverstraat," will recall with a smile.

A very interesting excursion from Amsterdam is to the

## FISHING VILLAGE OF MAARKEN,

a small island in the Zuiderzee. We made the trip by train to Monnikendam, thence to Maarken in a small fishing sloop, sailed by a sturdy Maarken fellow of four and twenty, born on the island, wearing the picturesque costume of his people, proud alike of his home and his skill, shrewd and calculating, brimful of good cheer, a typical Hollander. "How far is it from shore to island?" I asked. "In the winter time when it is frozen over you can walk it in an hour," he replied; for distances are reckoned by time in Holland. It took us even longer to sail it that day, for the wind was light, and he had to woo it all the way. The village is a show place. Thousands visit it annually, with the usual results. Some of the people

were glad to see us, and plenty were not. To these last our coming was an intrusion. We had come where we were not wanted, and it was evident that there would be no tears shed at our departure. Not that they were rude. You would easier catch a woodchuck asleep than meet a Dutchman who was rude. But the signs were unmistakable that some of us — our small party of four happened to reach the island just as a "personally conducted party" of a hundred and fifty "Cookies" (the Continental term used to designate Cook's tourists) invaded the village — were *personae non gratae*. Others gave no heed to us; they were too occupied with their own sorrows, for Death had found out their simple island home and had snatched a fair young girl of twenty, and they were burying their dead that day. We met them as they were returning in procession from the cemetery, and with uncovered heads as they passed, some of us, at least, sent a breath of sympathy towards them, and a silent prayer to Heaven in their behalf.

But almost all of Maarken welcomed us. Young and old have seen too often the glitter of English gold. They have heard with delight its ring on their small counters. They know its value. This commercializing of simple folks is an invariable sequence of every invasion of any remote or interesting place by tourists. The people of Maarken are no exception. The camera has already made beggars of the children. We had no sooner set foot on land than a dozen children cried as they caught sight of some cameras, "Take us! take us!" However startling the cry, falling from the lips of attractive maidens, was, their meaning was obvious. They wanted to pose, not to be held. Later in the day I yielded to the importunities of a clamorous group, and pointed my camera in their direction, when, as if drilled, they arranged themselves with the taste and precision of a hundred previous experiences, and when they heard the familiar click of the kodak, they rushed at me with outstretched hands, crying with their shrill voices, "Me, me, money, money." It is unfortunate that the pleasure of one must be to the hurt of many.

From Amsterdam a short ride in almost any direction will take one to something of deepest interest. The Hague is the court centre, the official residence, of the Queen, with splendid buildings and imposing squares and also with memories of John of Barneveld, Holland's greatest prime minister, unjustly condemned to death, and whose dying words have never been forgotten. Delft, "the city of misfortune," is likewise but a short distance away, and once there you are dominated by the spirit of William the Silent, Holland's "first citizen," the father of the liberties of the Dutch, perhaps the greatest figure of the sixteenth century. Here he lived part of the time; it was here that the news of the relief of Leyden reached him, here he was foully murdered, and here in Holland's Westminster Abbey he is buried. And Leyden is near, and where in all history can be read a more thrilling tale than the story of the siege of Leyden and the cutting of the dykes, when all other plans had failed, that the Almighty might speed the ships of brave old Admiral Boisot and his fighting sea-beggars



over the inundated lands to give aid to the starving men and women of Leyden; Haarlem, too, the city whose people went crazy in the seventeenth century over tulips, and where these flowers still bloom in bewildering quantities, vainly contesting with Mayence in Germany for the honor of being the birthplace of the great art of printing; and Utrecht and Alkmaar, Enkhuizen and Leeuwarden, and any number of other places, all of surpassing interest.

It is an old Dutch proverb, "God made the sea, and we made the shore," and it is for this reason that the Hollanders are so much in love with their land—they have made it, it is their own; they are constantly struggling to preserve it, for most of Holland is below the level of the sea, and the sea is a relentless foe, but in the Dutch she seems to have met her master. With ceaseless vigilance the Dutch have held her in check; with audacious courage they have made great lakes "to vanish from the face of the earth;" they have builded cities on these "polders," and have made sands tossed up from the sea by wind and wave fertile fields. They have well earned the right to be proud of their meadows and to love them. They love their homes, too. An Englishman's house is his castle; a Dutchman's home is his shrine. Whether his home is a house or a boat sailing some canal, he loves it just the same. The cattle also come in for their share of affection. They are regarded as of the family, and are cared for as if they were children, not infrequently being washed and combed. The Dutch have always been great fighters and great lovers.

*Amsterdam, Holland.*

## EVANGELIZATION -- PAST AND TO COME

REV. GEORGE F. PENTECOST, D. D.

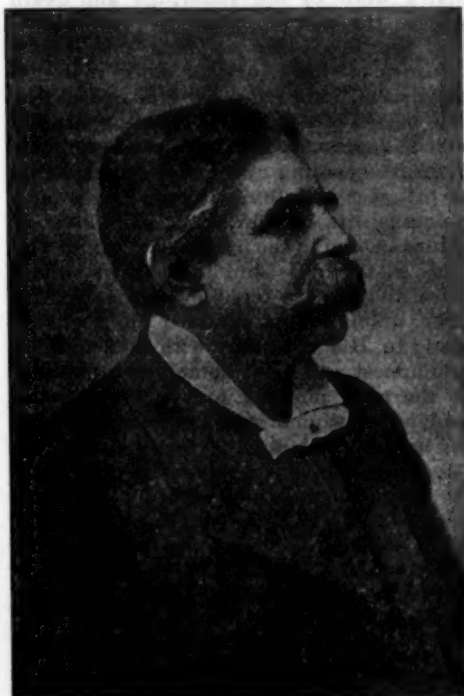
[Abridged from the *N. Y. Evangelist* of August 30.]

WITH the death of Mr. Moody closes a specific form of evangelical revival which for a full quarter of a century has obtained throughout the Protestant English-speaking world. The remarkable personality, the extraordinary ability as a leader and commander of men, the undoubted piety and single-minded purpose of the great evangelist; in many cases the novel and startling methods introduced and inaugurated by him; and more than all else the manifest blessing of God resting upon his labors, and the countless multitudes of men and women won to Christ and His cause through his ministry, have done much to hold the Protestant world in thrall to his methods of evangelization. Nevertheless in later years, upon the part of many ministers and churches, there has been a manifest and growing disinclination to be further led along those lines which, under Mr. Moody's leadership, have hitherto fruited in such blessed results. Now that, in the providence of God, this great leader of men has been called from earth to heaven, the question on the lips and in the minds of a multitude of earnest Christian men in and out of the ministry is: "What next?"

That the so-called Moody revival which has had such a phenomenal life is now a spent force is, I think, beyond question. In my own judgment the crisis of that revival as a leading and dominant factor in the history of the Christian Church was reached ten years ago, notwithstanding the

fact that Mr. Moody's name to the very end of his life was one with which to conjure, and his presence anywhere in Europe or America was a sufficient attraction to call about him as many people as the seating capacity of the building in which he preached would accommodate.

Mr. Moody's indomitable zeal burned fiercely to the very end, and he died as we all might wish to die, in the harness and in the thick of the fight. Nevertheless I am still of the judgment that the Moody revival



REV. GEORGE F. PENTECOST, D. D.

and the Moody methods practically came to an end ten years ago. The last ten years have been marked rather by muscular than vital force, and the movement since then has possibly been one of momentum rather than freshly applied spiritual power. This is not a criticism, but a serious judgment of facts. Nor does it in the very least reflect upon the real and undoubted spiritual greatness of Mr. Moody and his work.

In looking toward the future it is well that we remember this important fact, that from Paul to Moody all revival preaching has been saturated with the traditional evangelical doctrine of Christ and Him crucified, the sin-bearer of the world and the only Saviour of sinners. Nor need we expect that there ever will be any widespread revival of religion where this great central doctrine is left out. I have indeed in late years known of conversions under the preaching of men who have rejected the traditional view of the great redemption; but the converts in every case have accepted the traditional Christ and His objective atonement, interpreting the preacher's doctrine from their and not his point of view. As a rule, in matters of interpretation, congregations are at least a generation behind the pulpit, holding on to old views while the preachers have run away with new ones. An eminent minister of the Gospel, lately deceased, but then a pastor of one of the great avenue churches, asked me to come over from Brooklyn and in his church conduct a series of evangelistic meetings. I remarked with some surprise, "Why, you do not believe in the Christ and the atonement which I preach!" (He was a radical Bushnellian, one who, were he living today, would be an enthusiastic disciple of John Watson's theology as set forth in "The Mind of the Master.") "I know that very well," he replied, "but I also know that if anybody is converted to Christ it must be by means of the 'old view.'" One of the most distinguished scholars of the

advanced school of Higher Criticism frankly confessed to me that his conversion and present peace with God were based on the vicarious and substitutionary sacrifice of Christ, and that even now in daily asking for the forgiveness of sins he always appealed to the divine sacrifice of Christ as evangelicals understand it. At the same time he declared that he could not himself preach that Gospel on account of its unphilosophical and unscientific character. I might add many testimonies to this effect.

Turning now to the revivals of the future, and to the possible character of future evangelism, it at best can only be a forecast which I can make and one in which I may be all wrong. In the meantime let us not forget that though Mr. Moody is dead and many of his methods and more of his imitators are already discredited by the church at large, *God is not dead*; the living Christ is still on high making intercession for men; the Holy Spirit is still present in His people; the Word of God is still with us to be energized by that Spirit. Human nature is the same at its centre, and men will always be crying out for God and salvation. Revivals will still be the dynamic feature of Christian progress. I suggest the following brief program as the possible one for the future:

1. Evangelistic or revival meetings once more will be closely articulated into ordinary church life, and church buildings (not halls and public buildings, except in cases of emergency) will be the scene of such work.
2. In the larger towns and cities there may and probably will be union meetings among churches of the same denomination, and possibly evangelical churches of different denominations may unite in such work, but as a rule the work will be carried on by individual churches or small combinations of churches of the same denomination.
3. Some form of after-dealing with persons brought under conviction or interested in their personal salvation will be continued; but the after meeting of later times with indiscriminate "workers" with a few texts of Scripture at their tongue's end, will not railroad inquirers who have no clear and intelligent grasp of Christ as their Saviour and no evidence of the Spirit's work in their own hearts, into a confession of Christian life. The pastor will be to the fore in this work, assisted, if assisted at all, by wise and well-furnished Christian brethren who are associated with him in the spiritual management of the church, such as elders, deacons and class-leaders, with here and there a wise-hearted woman.
4. The future evangelist will be the associate and helper of the pastor or pastors with whom he may work, and not the "boss of the whole show." In my humble judgment, the day of ignorant, unfurnished and vulgar sensational evangelism is past. And may I venture to hope that the day and career of the mercenary, money-getting evangelist has been numbered.
5. In the later revivals the element of haste has been too largely present. The evangelist has made his dates ahead, and is due here and there and everywhere according to his scheduled engagements. The result has been that evangelistic meetings have been hurried; and effort has been directed toward securing immediate and quick results. No time has been given to orderly and cumulative teaching and the continuity of spiritual impression; the emotions rather than the intelligent conscience have been appealed to, and excitement rather than conviction has been evoked. In the coming revival I venture to hope and believe that the time element will largely be eliminated and God will be sought and the Word preached and the



special labors directed without reference to a week or ten days, but until the work of God is manifestly wrought. After all, the chief philosophy of revival work as to method is by continuity of impression to bring to bear upon the unconverted the solemn reality of the things surely believed among us. This, of course, is but the human side of it. Nevertheless I do not believe that any great modern city or community or even a single church in these plethoric days of ours can be moved or stirred without long-continued and persistent preaching, day by day, and if you will from house to house, as was Paul's custom in Ephesus.

I venture to suggest what I believe will be the line of teaching by the future evangelist or evangelistic pastor:—

(a) God's love for the world—the whole world—not *man* alone, but the whole *creation*. Undoubtedly man is the highest object of God's love and the object of His fullest love; but He careth for the sparrows, for sheep and oxen, for the lilies and the grass of the field; and in preaching this love of God the coming evangelist will not arbitrarily separate man from his natural environment and curse the world which God's love created. The solidarity of earth and man and all the creatures of God is necessary to the revelation of the love of God. There may be in reserve a new heaven and a new earth, just as there is a new man, but God loves the old heavens and the old earth and cares for them in His providential reign just as He cares for and loves the old man for whom Christ died. The whole creation groaneth and travaileth in painful sympathy with man, in whose sin in some way it has become a sharer, but "in the regeneration" the whole will be delivered and brought into the glorious liberty of the sons of God.

(b) The end of the love of God is the salvation of the whole world. Nothing short of this. He "will have all men to be saved," even as Christ "died for all," "tasting death by the grace of God for every man," being set forth in due time "a ransom for all." This great truth must be insisted upon and the Gospel rescued from the narrow limitations which have been put upon it by the hyper-Calvinist.

(c) Toward the accomplishment of that end God has given His only begotten Son to be the sin-bearer and Redeemer of the world; the eternal Son himself gladly doing the Father's will in this, giving His life "a ransom for many," and "shedding His blood for the remission of sins" as He hath said.

(d) Man's free moral agency co-operating with God's grace in his salvation; not by any self-effort in the way of righteousness, but by a free and intelligent faith in Christ as the highest expression of God's love and redeeming power, and in a voluntary submission of himself to the righteousness of God which is by faith in Jesus Christ. Sinful men must be taught that though God loves them and Christ has died for them and the Holy Spirit waits to regenerate and sanctify them, He will not override their wills by brute force. They may still choose sin, even though Christ has died to put it away; but they should know that in choosing sin they choose death with all that death implies in spite of all God's love.

(e) The Holy Spirit as the "intelligent personal power of God" waiting to energize the word in man's conscience, "to convince him of sin, righteousness and judgment;" to regenerate man's nature and build up in him a righteous, holy and beautiful character.

(f) All this presupposes the existence and presence in man of a contrary mind,

an evil moral force which is called sin, at once guilty and inexcusable. Not the sin of the pantheist to be contemplated with mild philosophic complacency, nor the half shadowy conception of Browning's optimistic philosophy; but the detestable and hateful and guilty principle in man which Jesus did not attempt to account for, but which He heroically recognized as the defiling and damning fact in man's moral nature, hateful and obnoxious to God, and in some mysterious way dealt with for man's sake by the sufferings and death which He accomplished at Jerusalem; that sacrifice being at once the largest measure of God's love for sinful man, the most awful expression of His detestation and hatred of sin, and the fullest expression and measure of His wrath against it.

(g) The coming evangelist ought to be in fullest sympathy with the large and generous life of Christ in His love of nature as seen in the harvest fields and the lilies, in the birds and in the red sunset skies, and in the terrible storms beating alike upon houses founded on rock or sand; in His sympathy with men in their commonest and most homely occupations, as the man plowing and sowing in the field, as the woman with her dough or with her broom sweeping the house for a lost piece of money, or the shepherd going out for his lost sheep, or the happy company engaged in a wedding festival, or the glad father welcoming back a prodigal son; in His large and healthful democracy, being at once the willing guest of the aristocratic Pharisee or the despised publican, the ready teacher and Saviour of Nicodemus and Joseph of Arimathea and the outcast women who were drawn to Him by His irresistible sympathy and their despair of help in any other; in His sympathy with the political and sociological world, rendering to Caesar as cheerfully and dutifully as He did to God, and always having compassion on the multitude who are as sheep without a shepherd.

(h) The coming evangelist ought to make his appeal to the whole man, as he should seek the salvation of the whole man, spirit, soul and body. He will not exalt the soul at the expense of the body, or salvation at the expense of sound physical health. He will not exalt heaven and the world to come at the expense of the earth and the world that now is; he will not magnify eternal life at the expense of natural life. Both this world and time as well as heaven and eternity belong to God, and we belong to God and to both worlds. He will appeal to the whole manhood of even the poorest and sinfulest man; to his intelligence, to his conscience and to his reason; to his emotional nature, his loves and hatreds, to his hopes and fears, to his sense of and longing for that which is higher and better—in a word, to his well-being both here and hereafter; he will appeal to his love, to his gratitude, and to all the ideal potentialities of his nature. He will exclude neither heaven nor hell from his horizon.

He will be no pessimist, seeing no good in the world or man and no hope for the world but in its destruction. Nor will he be an optimistic fool making light of sin, sorrow, suffering and death, painting life in radiant colors without shadows, making it a fair holiday without the necessity of heroic strenuousness in fighting sin and striving after righteousness.

In a word, the coming evangelist must be a broad and true man, who, while not parting from the old treasures of truth, will be in large sympathy with much of the new truth that has in these latter days broken out of God's Word.

— A genuine revival means a trimming of personal lamps. — T. L. Cuyler, D. D.

## EMERSON'S FIRST INSPIRATION

REV. R. B. BUCKHAM.

WHILE New England's famous poet and philosopher, Ralph Waldo Emerson, was preparing himself for the ministry, at Harvard Divinity School, he became afflicted with an affection of the eyes which rendered farther study impossible and compelled him to leave the university for a time. Writing of this incident in his life, he says:—

"Being out of health, and my eyes refusing to read, I went to Newton, to my Uncle Ladd's farm, to try the experiment of hard work for the benefit of health. There were a couple of laborers in the field, and I worked as well as I could with them. One of these men was a Methodist, and, though ignorant and rude, had some deep thoughts. He said to me that men were always praying, and that all prayers were granted. I meditated much on this saying, and wrote my first sermon therefrom; of which the divisions were: (1) Men are always praying; (2) All prayers are answered; (3) We must beware, then, what we ask. This sermon I preached at Waltham, in Mr. Samuel Ripley's pulpit, Oct. 15, 1826."

This is a striking instance of the fact, so profoundly true, that the Methodist faith, with its simplicity, its sincerity and genuineness, meets with as ready and spontaneous and sure a response in the heart of the cultured and learned as with the humblest and most ignorant. Ralph Waldo Emerson, a man of as delicate and refined tastes, as real a scholarship and as keen and broad and deep an intellect as New England has ever produced, went out from under the influences of the scholarship and learning of the famous Harvard University to derive his first inspiration from a Methodist day laborer!

## PROFESSING EXPERIENCES

REV. C. H. WETHERBE.

WE are told that unless one profess certain experiences he will not continue to retain them. It is also said that the greater the blessing one receives, the greater is his obligation to profess it, and that unless he do profess it he will not long enjoy it. Now, while we vigorously believe that the relation of one's experiences of salvation is fraught with good to others, yet we doubt the propriety of singling out some pet phase of experience and making an extreme profession of it. Nor do we believe that unless one thus profess he will lose the experience. Must an honest man make a specialty of professing that he is honest, in order to remain honest? Shall a virtuous woman make a practice of professing the fact that she is strictly virtuous, lest she lose her virtue? Must the Christian who has great joy in secret prayer keep professing this experience if he would continue to enjoy such praying? And why not make especially prominent in public profession other particular experiences of blessing, if it be necessary to their retention? A little common-sense consistency needs applying to some things.

Holland Patent, N. Y.

— When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims, whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table." Truly, the Gospel is still the power of God unto salvation to every one that believeth!



## The Upper Room

### Little Kindnesses

You gave on the way a pleasant smile  
And thought no more about it;  
It cheered a life that was sad the while,  
That might have been wrecked without  
it;  
And so for the smile and its fruit-  
age fair  
You'll reap a crown some time —  
somewhere.

You spoke one day a cheering word,  
And passed to other duties;  
It warmed a heart, new promise stirred;  
And painted a life with beauties.  
And so for the word and its silent  
prayer  
You'll reap a palm some time —  
somewhere.

You lent a hand to a fallen one,  
A lit in kindness given;  
It saved a soul when help was none,  
And won a heart for heaven;  
And so for the help you proffered  
there  
You'll reap a joy some time — some-  
where.

— D. G. Bickers.

### Reasons for Lean Christians

THEY own Bibles, but feed on news-  
papers.

They sing about peace, but do not sur-  
render to get it.

They pray that the kingdom of heaven  
may come, but block the way by worldly  
living.

They listen to sermons on unselfishness,  
but pamper themselves in food and dress.

They wear crosses, but shrink from  
bearing them.

They praise Christ with their lips, but  
declare the things He did to be wholly  
impractical now. — *Christian Endeavor*  
*World*.

### Artificial Union

IT is, of course, possible to attach a  
bough or branch either to the stem  
of a vine or the trunk of any tree by arti-  
ficial means, and so to secure a kind of ex-  
ternal union therewith. A length of cord  
or iron wire may accomplish a poor and  
pitiful result like that; but the stem  
knows it not and the branch is withered,  
however painfully and skilfully art may  
struggle to endorse the lie. In the same  
way we may be mechanically and exter-  
nally united to the visible church of  
Christ. That is entirely an affair of con-  
trivance, a mere matter of ligature or glue.  
It is altogether and at most a concern of  
nomination, register or ceremonial. But  
let it be remembered that this is in itself  
stark naught. Never a rotten branch on  
the floor of a forest, a branch that  
breaks and crackles beneath the foot of  
a passer-by, is more dead than we are,  
if the hasp and staple of church member-  
ship, if the hook and eye of registration, if  
the glue of mere sectarian adhesion, if the  
paint of mere external profession, are all  
that hold us on to the Christ of God. —  
J. J. Wray.

### Colossians III

WHAT a rich, full chapter! Surely it  
will transform the whole mind,  
well and prayerfully to study such words.  
This is the way of peace, and to find it let

us only receive these words, study them,  
roll them over and over in the mind, and,  
as oil makes the joints supple, so shall we  
feel our spiritual nature penetrated with  
the strength of the words spoken to us. I  
think, seriously, that we are too supersti-  
tious, in our want of simplicity, in our  
wish to be independent, original, and that  
we even miss that aim. Let us first pro-  
duce the intense summer calm of spirit  
which ought to dwell in us richly through  
the word of Christ, and then in the  
brooding light of heaven all knowledge  
will be simple and easy, and our minds  
will play freshly, and pluck no crude or  
unripe fruit. The only truly grand peo-  
ple I have known are those whose moral  
simplicity licked up, like sunlight, the  
fetid, exciting, sickening, uncertain  
torch-flames of intellectual pride. — *Rev.*  
*James Smetham*.

### Full of God

IT seems presumptuous in any Christian  
to say that he is full of God. It  
sounds like sacrilege. And yet, to say  
that one is full of the Holy Spirit, is to say  
that he is full of God. Stated in this form,  
the thought is well calculated to impress  
one with a sense of awfulness. One is not  
apt to have such a sense when thinking  
that he is filled with the Holy Spirit, and  
for the reason, probably, that he habitually  
regards the Spirit as being simply an  
influence. Nevertheless, it is a fact that  
if one have a fullness of the Spirit, he is  
full of God. The thought is overwhelm-  
ing. It seems too great to believe. It in-  
volves a vast deal. Very much is to be  
expected from one thus filled. The best  
fruits are to be looked for. The highest  
type of practical piety issues from it.

### In an Ever-Widening Circle

WHO can tell where the effects of a  
good deed will end? Ofttimes it  
spreads in an ever-widening circle, till the  
little action scarcely noticed at the first  
has become the fruitful cause of immense  
good.

It is related that some years since a boy  
in the State of Pennsylvania gave some  
money to buy Bibles for people who could  
not buy them for themselves. It was not  
a large sum, but in the end it did a great  
deal of good. The man to whom he gave  
it (Rev. G. F. Dale) went as a missionary  
to Syria. One day a lad came down from  
one of the little villages among the  
mountains, and asked for a Bible. He  
had an old silver coin that he had plowed  
up on the plain of Coele-Syria. This he of-  
fered for the Bible. It had no intrinsic  
value, but the missionary took it and gave  
him a Bible bought with the Pennsylva-  
nia boy's money. Some time after the  
Bible had been given the lad appeared  
again, and told the missionary that his  
people had tried to get his book away  
from him in order to destroy it. But he  
had made a chest for it with a lock and  
key.

The missionary had to return to  
the United States for rest and to  
renew his strength. On his return he  
was told that two young men were to  
be received into the church the next  
Sunday. What was his surprise and joy

to find that the boy who gave the coin for  
the Bible was one of them. He had stud-  
ied the Bible, and it led to his conversion.  
The boy in Pennsylvania heard of it and  
rejoiced. He had helped to convert a  
heathen. The boy in Syria became a  
Christian worker.

It is for us to do right. In the provi-  
dence of God lies the result. He alone  
knows the intricate relation of all things.  
— *Christian Work*.

### Knowing One's Self

"KNOW thyself" was the exhorta-  
tion of an old-time philoso-  
pher. Such knowledge is exceedingly im-  
portant. How may one arrive at it? Close  
personal inspection and continual  
self-study is one way. But this is not  
enough. The Spirit of God and the Word  
of God are very essential. Paul found  
that the law of God, in its keen opera-  
tions upon his heart, gave him an inner  
knowledge of himself. Except for that  
law he would not have known how sinful  
he was and how greatly he needed Christ.  
But did he ever reach the point in his  
earthly career when he possessed a perfect  
knowledge of himself? We answer, No.  
No Christian has such knowledge. Only  
God has. Our knowledge of ourselves, at  
the best, is only partial. There are mys-  
teries in us which we can never fathom in  
this world. Much of ourselves we shall  
not know until we reach heaven. There  
are surprises in reserve for us.

### False Trusting

THERE is a good deal of so-called  
trusting in the Lord which is simply  
false trusting. For example, some preach-  
ers will fritter away their time through-  
out the week, then hastily put together some  
thoughts upon a subject which they hap-  
pen to fancy, and "trust" that the good  
Lord will especially bless their effort in  
delivering their "sermon." Now, we are  
bold to say that this is not only false  
trusting, but it is a contemptible presump-  
tion upon God and also upon His people.  
No preacher has a right to be indifferent  
to his pulpit preparation and then  
"trust" that God will graciously make  
up to him for his shiftlessness. And just  
so it is with regard to all Christian duties.  
True trusting in God consists in one's  
doing all in his power to rightly fulfill his  
tasks, depending upon God to co-operate  
with him and to give best effect to his best  
efforts. Such trusting is honoring to God  
and one's self.

### Free from Selfishness

IS it possible for any Christian to be ac-  
tually free from all selfishness? Is  
there any Christian now living who has  
this freedom? Will any one declare that  
he knows that he has not a particle  
of selfishness in him? If there be  
such an one, will he tell us how  
he knows that he is thus free? By what  
standard does he judge himself in this re-  
spect? These are vital questions. Entire  
freedom from selfishness in any form pre-  
supposes the utter eradication from a per-  
son of all carnality. It means the abso-  
lute removal from one's personality of all  
that pertained to the old nature. It means  
a perfectly pure personality. If one have  
such a personality, then it may be truly  
said of him that he is entirely free from  
selfishness in every form, and his works  
will be its witness.



## THE FAMILY

### AS POTTER'S CLAY

EBEN E. REXFORD.

As clay beneath the potter's hand  
I wait the shaping of God's will.  
It is not mine to understand  
His plan—but simply to be still.

It is not mine to know or say  
The use that He will make of me.  
He is the Master, I the clay;  
As suits His will that would I be.

A humble vessel at the best,  
I shall not fill a lofty place,  
But He who fashions will invest  
The vessel with some touch of grace.

If I can but of service be  
To Him who molds the plastic clay,  
Then shall I be content, for He  
Will use me in His own good way.

Shiocton, Wis.

### Thoughts for the Thoughtful

September, as the tide, at highest reach,  
Pauses and waits to take one long deep breath  
Before its outward flow, so thou dost hold  
Full nature in thy glamoring spell awhile  
Before the downward rush of all the year.  
And while thou throwest widely o'er the land,  
And o'er the sea, thy gold and azure veil,  
Thou art akin to that which falls on us  
With sleep, so swiftly sped, a passing dream,  
And yet the substance and the evidence  
That is the whole of deep eternity.

—KATHARINE PRESCOTT MOSELEY, in *Harper's Bazar*.

The eternal stars shine out as soon as it is  
dark enough. — *Carlyle*.

Hath any wounded thee? Soft language  
dresses it; forgiveness cures it; and oblivion  
takes away the scar. — *Francis Quarles*.

When you come down from the summits  
you do not come away from God. There is  
no task in life in which you do not need  
Him. The work-bench needs His light as  
truly as the cloister. — *Phillips Brooks*.

God knows your need, and listens for the  
cry to come from your soul, which will  
draw forth His response. . . . O child, it is  
strange that you must suffer and suffer  
before the depths are stirred; and in them  
is God found. — *Anon*.

Love is the fusing element of all life; the  
tremulous, softly defined horizon-line that  
at once separates and unites the spheres,  
terminating our human vision; the trust-  
ing-place where earth and heaven meet. —  
*Lucy Larcom*.

No one has lived the inner life without  
seasons of early passions when the romance  
of Jesus has captured the soul, without  
seasons of later declension when the green-  
ery of spring grew gray in the city dust.  
It is in such hours of coldness and weariness  
we ought to re-enforce our souls with  
the sacrament of the bread and wine. — *Rev. John Watson*.

You who have suffered and have known  
the struggle of Gethsemane have gained  
little, unless you have known also its  
victory. The teaching of Gethsemane is  
threefold—quiet, struggle, victory. Is not  
this just the course all human souls must  
run before finding themselves in that perfect  
peace with God which has but a single

utterance—"Not as I will, but as Thou  
wilt?" — *J. F. W. Ware*.

When a plant grows naturally, it does not  
grow now and then, by fits and starts, but  
continuously. It is either moving on in its  
daily march of continuous growth, or it is  
in danger of moving in the direction of decay  
and death. So with those who are growing  
in grace. They grow continuously. They do  
not make a rapid growth one year or one  
month, and then suddenly cease growing till  
the following year or the following month.  
Their growth, if healthy, is not intermittent,  
but steadily continued. Whilst they live they  
grow, and when they cease to grow there is  
danger that they no longer live. Where there  
is no spiritual growth, there is always the  
danger of spiritual declension, decay, death. —  
*Rev. H. G. Youard*.

The trivial round makes up the larger  
part of every life. If Jesus Christ is not to  
help us in the monotonous stretches, what  
is His help worth? Unless the trivial is His  
field, His field is restricted indeed. We all  
know the deadening influence of habit, the  
sense of weariness, and almost of disgust,  
at the repetition day after day of the same  
tasks. The only way of preventing the common  
from becoming commonplace, and the small  
from becoming trivial, and the familiar from  
becoming contemptible, is to link all to Jesus  
Christ, and to do all for Him and in company  
with Him. Then the rough places will be made  
plain, the mountains of difficulty be brought  
low, and the valleys of the commonplace be  
exalted. "He maketh my feet like hinds' feet,"  
sang Habakkuk, the very embodiment of buoyant,  
graceful, swift movement. If we will walk  
with Christ toward Christ, we may have such  
ease of light motion, instead of a dull plodding  
along the dull road of uneventful life. —  
*Alexander MacLaren, D. D.*

God of all patience, who in the fullness  
of time hast revealed Thyself to men in  
Jesus Christ our Lord, have mercy upon us  
in the uncertainty and discouragement of  
human life! When we wait in darkness,  
longing earnestly to see, and see not anything;  
when we grope in ignorance, and knowledge  
comes not or comes too late; when we are  
eager to choose and act, and have no light  
upon decision; when the shadow of our own  
sin brings doubt upon our way, have pity  
upon us, O God! Help us to remember the  
sure working of Thy will for good in all  
Thy children's lives, the rest that remaineth,  
the assurance of eternal hope. Strengthen  
our hearts for earth's endeavor, and may our  
restlessness be turned to peace as we remove  
our thoughts from the uncertainties of life to  
fix them upon Thee. And this we ask in  
the name of Him who suffered and overcame.  
Amen! — *Closet and Altar*.

The wisdom of life is to do a thing and  
have done with it. Try to do the best,  
rightest thing you can—but then, leave it.  
It may not be the very wisest thing possible.  
Probably it will not be; you are not infallible.  
Why should you expect to make no blunders?  
But if you have honestly tried to make out,  
in the time given you, what was best to do,  
and have done it, that is all you have to do.  
Go on to the next! But this is just what  
many cannot do. They stop. They are all the  
time looking back. They are thinking how  
different things might have turned out if they  
had only done this instead of that. If they  
had only taken this advice instead of that, or  
if they had gone their own way instead of  
taking anybody's advice—why, this calamity  
might have been avoided, and that

affair which is giving them so much worry  
would not have happened, or that investment  
which is turning out so poorly would not have  
been made. You all know how it is. I dare  
say there is not one of us but has done just  
this very thing sometimes. — *Rev. Brooke Herford*.

Why do we worry about the nest?

We only stay for a day,  
Or a month, or a year, at the Lord's behest,  
In this habitat of clay.

Why do we worry about the road,  
With its hill or deep ravine?  
In a dismal path or a heavy load  
We are helped by hands unseen.

Why do we worry about the years  
That our feet have not yet trod?  
Who labors with courage and trust, nor fears,  
Has fellowship with God.

The best will come in the great "To be;"  
It is ours to serve and wait;  
And the wonderful future we soon shall see,  
For death is but the gate.

— *Sarah K. Bolton*.

### A COMFORTABLE PERSON

ADELAIDE L. ROUSE.

"SOCIETY," it has been said, "may be divided into two vast hordes—the bores and the bored." It may also be divided into two classes—comfortable and uncomfortable people. I do not mean people who are comfortable or uncomfortable themselves, but who make others so. No doubt there instantly arises in the mind of the reader images of representatives of both classes. We all have heard of the man who placed on his wife's tombstone these words: "She was so pleasant." Fortunately for the world, there is a saving remnant of those of whom it may be said: "They are so comfortable."

Mrs. Browning's poem, "My Kate," is an excellent pen picture of a comfortable woman:

"I doubt if she said to you much that could act  
As a thought or suggestion; she did not attract  
In the sense of the brilliant or wise; I infer  
'Twas her thinking of others made you think of her."

The comfortable woman may not be brilliant nor gifted in any way; indeed, she is apt to be rather a commonplace person. She may never give you a new idea; you may never cross swords with her in that tournament of thought which you hold with some of your friends; but she makes you comfortable in spirit as well as in body. She affects you like the fire upon the hearth, and yet you cannot analyze her charm.

She is not necessarily beautiful; on the contrary, she is often called plain by people who do not know her. Yet those who come under her sway remain her captives.

"She was not as pretty as some women I know,  
And yet, all your best, made of sunshine and snow,  
Drop to shade, melt to naught in the long-trodden ways,  
While she is remembered on warm and cold days."

There are times when we become tired of the friends of our souls, brain of our brain and thought of our thought. The very qualities which form their charm a



other times, weary us. We are tired of being stimulated and spurred, and we are glad to seek the friend who rests us, and who neither talks nor makes us listen to her. Like one of George Eliot's characters, she is "a creature who enters into every one's feelings, and can take the pressure of their thought, instead of urging her own with iron insistence."

The friendship between a brilliant literary woman and a quiet little creature with no talent whatever, has been the cause of much comment among the friends of the literary woman. Questioned about it, she once said: "As you say, we are totally unlike, but I am fond of her because she is so comfortable. I go to her when I am tired and cynical, and I come away a new creature, in body and spirit. She rests me and soothes me, and I would rather have an hour with her than a whole day with a genius who would talk and rasp my nerves."

Sometimes the comfortable woman is really dull. Dr. Holmes tells of the relief which comes from talking with a dull friend. "It is like taking the cat in your lap after holding a squirrel. What a comfort a dull but kindly person is, to be sure, at times. A ground-glass shade over a gas lamp does not bring more comfort to our dazzled eyes than such a one to our minds."

One thing is certain to be true about the comfortable woman. She has "a low voice, that excellent thing in woman." It would be impossible to think of her as having a high or a querulous voice. Another thing is sure — she is quiet. She never hurries nor fusses nor bustles, though this does not by any means imply that she lacks force, or that she is a negative person. She has plenty of force and character, but she is not aggressive, she does not assert herself unnecessarily. She rests us spiritually and physically, and we leave her presence wishing that there were more like her.

Athens, N. Y.

### The Other Side of the Question

THE pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I cannot come here any longer."

"But why not?" he asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me, before or after service; and I cannot stand it any longer; I am going."

"I am sorry," the minister answered, gravely. "It should not have been so; I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I!" she exclaimed; "I never spoke to anybody—it wasn't my place to. I never thought of such a thing!"

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow-worshippers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created for herself. It might all have been very different if

only, seeking the lesson close-folded, in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone, the world has too much need of him. — *Wellspring.*

### THE ROCK

Encircled by the sea, a stony ledge

Lies at the breaker's edge.

The ebbing and the flowing of the tide

Disclose the rock, and hide.

Now like a granite lion crouching there

Its head is black in air,

And now the whelming waters in a night

Have stolen it from sight.

Still to the nether deep its rocky root

And stone foundations shoot;

Far down, far down, its granite pillar goes

Where tide nor ebbs nor flows,

Unseen or seen, beneath the surges' roar,

Based on earth's central core.

What cares the rock, though now its head is high,

Now hidden from the sky, —

A little more, perchance a little less,

For human eyes to guess?

What matter where the fickle waters run?

The rock and earth are one!

And thus, poor friends, who mourn, un-comforted,

Your loved, untimely dead,

What though the murky and relentless sea

Rose unexpectedly,

And that dear form your life were given to save

Lies underneath the wave?

Look with the leaping eye of conquering faith

The gloomy flood beneath;

Well do you know to what unending ends

That vanished life extends;

Well do you know what vast Foundation Stone

Its hope was fixed upon,

Based on the quiet, peaceful, ocean floor,

The life for evermore!

Death's tide some day will set its captives free:

There shall be no more sea!

— AMOS R. WELLS, in *Christian Endeavor World.*

### TOWARD THE KINGDOM

N. A. M. ROE.

"FATHER, I have decided to work for God the rest of my life."

Mr. Gordon looked in surprise at the boy who made the announcement, then he said: "Well, I don't know that I can be of much assistance to you along that line."

"No, mother said you couldn't; but she thought I had better tell you so you wouldn't be expecting things, you know. Mother says she will help me all she can, and she thinks it is the right way to live."

"When do you intend to begin this — this experiment?"

"Right away. I've been thinking about it for six months, and Pastor Greene asks me every time we meet if I have decided, so I went over there last night on purpose to tell him. He was not in, but I left word, and this morning I had a note from him. He's glad."

Mr. Gordon could not say that he was glad. He thought the boy was good enough. He had no bad habits; he cared nothing for cigarette smoking; he thought

cards a waste of time, and was not inclined to associate with boys who did care for those things. His chief comrade was Peter Mason, a colored boy who did odd jobs around the store. They used to spend hours in the woods in search of new nests, and they watched the birds till they knew all their pretty ways and learned all their calls perfectly. They gathered odd flowers and mosses, besides many cocoons which they saw blossom into butterflies — Philip called it blossoming because, as a little fellow, he had greatly amused his mamma by calling the tiny yellow and lavender-hued butterflies "posies with wings." Surely Mr. Gordon could ask no better boy than Philip had always been.

"Well, what do you want me to do about it?"

"Nothing. Mother is going to help me, and it doesn't seem as if I needed a father so much, for there is my Heavenly Father. I'm afraid I couldn't get on much without mother."

Mr. Gordon could think of nothing to say to this child who so frankly admitted that he could get on without his father, so he turned the subject to what seemed to him the greatest power in the world, and said: "If you want any money, come to me."

"Thank you, father, I'll remember." Then, as he went out, he turned and said: "Perhaps you will help me, after all."

"Come Philip, are you ready for a spin behind Topsy? I'm thinking she will pick up her feet pretty lively this afternoon. The air is perfect, and we shall doubtless have a chance for a brush with several roaders."

Philip hesitated, and his father said: "I'll be round in a few minutes."

"Perhaps Philip does not feel like going out today," said his mother, hoping to make it easier for the boy to refuse.

"Are you ill, Philip?" There was deep solicitude in the voice.

"No, father, but — it's Sunday."

Mr. Gordon's anger rose. The hot blood surged into his face in a red tide. He looked at his son for a moment, and then said with all the sarcasm of which he was master: "Think it a sin to be seen out with your wicked old father, eh? Pretty religion that can't keep the fifth commandment!"

"The fourth commandment comes first, papa."

"Hey?"

"Remember the Sabbath Day to keep it holy' comes first. I mean it comes before 'Honor thy father and thy mother.'"

"Humph!" Then he turned to his wife. "You haven't any such scruples, you'll go?" He had often taken her on Sunday trips down the harbor or on long drives to the country.

"No, William. When my boy takes a stand, it's time his mother took one, too. I am ashamed that I have waited for him to take the lead. I promised to help all I could. If it wasn't Sunday" —

"The rector of St. Paul's Church goes out behind his bay span almost every Sunday, and you never say a word."

"Would you exchange your son for his?"

"That isn't the question," and Mr. Gor-



don slammed the door. His wife had given him something to think about, however, and her last words rang in his mind until his return from the Boulevard. The rector's son raced horses and gambled over the course. He was inclined to be just a little fast. People had begun to whisper it about that his father might have trouble with him if he was not checked soon. As a result of the hard thinking he was doing, he did not attend to his lines, and, swerving a bit, he came in contact with a light buggy similar to his own, and in an instant there was a snap and his wheel lay in ruins. Nobody's fault but his own. He did not speak of the accident, and if Mrs. Gordon and Philip knew of it, they said nothing.

After his father went out that Sunday afternoon, Philip ran to his mother, and, dropping on the footstool at her feet, laid his head down and half sobbed: "I'm afraid papa doesn't like me to be a Christian, mamma."

"Yes, he does. He wants his son to be honest and upright and good. The only way to be all these is to be a Christian."

"Isn't papa honest and upright and good?"

"Ye—s, I hope so."

"Don't you think I could be? I am so sorry to disturb papa, and you know I almost never see him except when we do go out Sundays."

"It is a puzzle," said Mrs. Gordon, sadly. "But you cannot turn back, you must not turn back, for I want to go this new way. We will help each other. Perhaps we shall have light if we keep right on."

"Father, you said"—Philip hesitated. Could he ask this stern man who sat so straight and looked at him with steel in his eyes? Then he thought, "Father said if I wanted money to come to him, and I hope I am not afraid of my own father;" so he glanced up, and went on bravely: "You told me if I wanted money to come to you, and I thought if you wanted to help, why, I ought to ask right off, so you could be doing something now."

"Well, how much do you want?" was the gruff remark.

"Two hundred dollars."

"You can't have it! That's too much for a boy of your age to handle. What are you going to do with it?"

"Oh, I'm not going to—it's just my plan—you're to do it."

"Do what?" and Mr. Gordon looked perplexed.

Philip plunged into his plan at once, and talked very fast: "Jerry Lamb's boy Howard has been sick all the spring with scarlet fever. He doesn't get over it, and Dr. Cole says he ought to have sea air, and it's warm enough now so he could go. There was a cottage about a mile from the one we had last summer, over by the cove, where it's always just as sunny, and the water is warm, and there is a wide piazza, and six rooms, and it's two hundred dollars for the season! Ours was three hundred last year, and only four rooms, and not so nice a place either. A boat goes with this one. We could take this one and get it now, so Mrs. Lamb and Howard could go at once. She could get the

house ready for us, and Howard would be getting well all the time. When it was time for us to go, Mrs. Lamb could keep house for mother. You know what a task she had trying to get any one to go last summer, and she didn't have the rest she would have had at home. Mamma didn't get a bit of time to herself because we were so hungry all the time," and Philip laughed at thoughts of the vast appetites the ocean developed in each individual member of the family. "If Jesus were only here to touch Howard! But mamma says God uses other hands nowadays to help the sick and the poor, and I know it will be my hands that will use the oars for Howard in that boat this summer—that is, if we can go."

"What do you want me to do?" said Mr. Gordon. It gave him a queer feeling, this idea of his being one of the hands God was going to use for the healing of the sick boy.

"I'm going to see Mr. Dascom and find out what he will let me have the cottage for. We are responsible people—that is, if you are willing. We shall take good care of everything, and perhaps Mr. Dascom will pay the car-fare one way. I thought I would ask him. If he does, it won't be quite two hundred for you to pay. I'm going to get Howard a new jacket, and he is to have my last year's bathing suit. Mamma is going to give Mr. Lamb his supper every night, and,"—

"I'll take the man to dinner with me every day!" was Mr. Gordon's impetuous interruption.

"Oh, will you? Then that will be all fixed, for he can get his own breakfast."

"And I'm down for the two hundred, and whatever you get out of Mr. Dascom will be extra," was his further remark.

"That will be fine! I'm so glad you will, and I'm going right now to see about it." He went toward the door, but turned back again. "Would you let me have Topsy to take Howard on a long drive Saturday afternoons? It's the only day I can go for any length of time. There is a Blackburnian Warbler building a nest right close to the road, under Mark's Mountain. They are such little beauties, flashes of fire and shine."

"Yes, yes, take the nag, but be careful not to get her heated, or overdrive, and be particular when you hitch her not to leave the strap so she will get tangled in it."

Mr. Gordon turned to a visitor, and Philip went out. He was back in a moment to say: "You don't think Topsy will be too tired for you to—to use—next day?" he could not say Sunday.

The queer feeling had not left Mr. Gordon, and as he looked at his son he could not help saying, sternly: "I appoint Sunday a holiday for her if she is;" then, as he turned to Mr. Gray, he said: "That boy of mine has all sorts of plans for getting his father into the kingdom, but I don't know." Then followed the story of the stand Philip had taken on the Sunday question.

"I'd give a million dollars for a boy just like him. Our boys of today are not taking the firm stand for the right that I wish they would. I congratulate you on having such a lad; and I tell you, Gordon, if my boy wanted me to go to no worse place with him than the kingdom, I'd go!"

Worcester, Mass.

## STEVENSON OF THE LETTERS

Long, hatchet face, black hair, and haunting gaze  
That follows, as you move about the room,  
Ah! this is he who trod the darkening ways,  
And plucked the flowers upon the edge of doom—

The bright, sweet-scented flowers that star the road  
To Death's dim dwelling. Others heed them not,  
With sad eyes fixed upon that drear abode,  
Weeping, and wailing their unhappy lot.

But he went laughing down the shadowed way!  
The boy's heart leaping still within his breast,  
Weaving his garlands when his mood was gay,  
Mocking his sorrows with a solemn jest.

The high gods gave him wine to drink; a cup  
Of strong desire, of knowledge, and of pain,  
He set it to his lips and drank it up.  
Then, smiling, turned unto his flowers again.

These are the flowers of that immortal strain  
Which, when the hand that plucked them drops and dies,  
Still keep their radiant beauty free from stain,  
And breathe their fragrance through the centuries.

— B. PAUL NEUMAN, in *London Spectator*.

## UNEMPLOYED YOUNG WOMEN

BISHOP J. M. THOBURN.

MANY different classes of unemployed persons are in the labor market waiting for some one to engage their services. I now wish to speak of one class of these persons. It has frequently been my lot, during recent years, to move about among the churches of this country as well as among the mission stations of Southern Asia, and in this way I sometimes get glimpses of the religious situation in the United States which does not seem to be well understood by those who have become more accustomed to the view than myself. I may refer, for instance, to the large number of devout and more or less gifted young women who have no congenial or suitable employment, and yet who possess gifts which would make them useful in some spheres of labor in an eminent degree. The introduction of deaconess work into our church has in some parts of our country done not a little to provide work for such persons; but while doing this the partial supply has only brought into view the wider and steadily widening demand for a very much larger number of needed workers.

One well qualified to judge has recently said that one thousand Christian young women, with average intelligence and average culture, could readily find employment as deaconesses, if some arrangement could be made for giving them a moderate training and bringing them to the notice of churches, pastors and other parties wanting their services. A very wide field for such workers is also opening in our foreign missions. It is too late to raise objections now to this form of labor. While defects may be pointed out here and there in matters of detail, the steadily growing host of deaconess workers in our church reminds the objector that the deaconess has come upon the scene to stay.

Very few pastors can do all the work which their position demands. Almost every day some duty presents itself which demands the help of Christian womanhood. Every year, as the population increases, the number of such demands will increase, and



it need hardly be said that the ability even of our great host of pastors does not increase as rapidly as the demands of the situation require. In fact, scores upon scores of churches are asking and almost clamoring for deaconesses to come and assist the pastors and church workers in places where precious opportunities are being wasted, and where needy souls are neglected, for want of just the kind of ministration which a Christian woman can give. There are still large towns, and some few cities, in which no deaconess has yet appeared. In hundreds of smaller towns such workers could find abundant employment, and no doubt would become a source of blessing to tens of thousands of needy souls.

Our church has resolved to use all possible means to promote a great work of revival in this closing year of the century. A genuine revival will inevitably bring with it a great shower of spiritual gifts from the windows which will be opened in God's heaven above His people. Men and women of different grades of society, and different shades of intelligence and culture, and different associations and tastes, will receive alike a common anointing which will properly train workers for many spheres which are now neglected. Our people should pray that not only God may send reapers into foreign lands, pastors into our pulpits, and evangelists into our cities and towns, but that He may also call and send forth a great host of anointed women, especially empowered for the activities in which Christian womanhood can find its appropriate sphere of labor. Our young women themselves should make this a subject of prayer and serious thought and intelligent inquiry. In every age of the church God in His providence has so directed events that a large contingent of unemployed women is found in the Christian church. It was so in the days of the Apostles, and it remains so in our own times. The church that does not provide employment for the unemployed—I mean in the spiritual realm—will make a mistake and suffer a loss which can hardly be estimated in these days of dull vision and slow thought.

In most cases a special training will be required to prepare young ladies for this calling, and in all cases a good English education should precede the special training; but churches and friends should assist the candidates by providing the very moderate amount needed for this purpose. If any one wishing further information on the subject will apply to me at Lake Bluff, Ill., I shall be happy to forward the letter to parties who will give it immediate attention.

## BOYS AND GIRLS

### JACK'S LESSON

"WHEN I am grown up I'm going to keep a country store," said Jack Curtis to his sister Ruth, "and I'll have all I want to eat myself, you see if I don't."

"I am afraid," said Ruth, laughingly, "that there will not be much left to sell if you do. There, you can have just one more chocolate, and that is positively the last you can have. So run on."

Jack took the chocolate, but was not inclined to go.

Ruth was expecting company that evening and was arranging some very tempting home-made candy with which to treat her guests. Jack, who had a very sweet tooth, was watching proceedings wistfully.

"I should think you'd love your own brother more'n you did company," he said reproachfully.

"So I do," answered Ruth, "but you have had all you ought to have now, and all I can spare. Some day you may have a party, and I will make some candy for you. Now you must run down the street and get the yeast cake mamma wanted."

Jack went off regretfully. When he came back Ruth had finished her arrangements and gone upstairs to dress.

"I just want to look in and see how she has fixed them," said Jack to himself.

He had an impression that it was not a very wise thing to do, but he persisted. How nice they did look!

"I wonder which is the best?" he said. "If Ruth is going to make some for me I ought to know. I'll just take one of each kind; that won't do any harm."

Accordingly Jack helped himself to a chocolate, a cream walnut, a chocolate peanut, and a caramel.

"There wasn't enough of that peanut to tell just how it did taste; and there's some reg'lar peanut candy, I do believe."

After that was gone Jack saw a broken cream walnut.

"Ruth would most probably have given it to me if I'd been here when she put it in the dish," he remarked. So he took it; but he would not listen even then to the little voice within which kept saying, "Go away, go away." Suddenly, as he looked around, he realized that the pretty dishes of candy were very much lower than they were.

"I've only just tooked one piece at a time, and it don't seem as if I had had very many pieces," he said.

He began to be very much frightened. Ruth would not like it, and what would mamma say?

He covered the dishes over as he had found them, and went up into the playroom to think it over. He began to feel a little sick presently.

"Maybe I'm going to be real sick," he thought. "Joe Willard has the measles, and mamma said perhaps I'd catch them. If I should be sick and die Ruth would be glad I had that candy, of course. But if I don't be sick, I'm afraid she will scold, and mamma will look at me so sorry and say, 'O John! how could you do so?' I wish I hadn't gone near the old stuff."

By and by the supper bell rang, but Jack did not go down.

"I—didn't feel hungry," he told mamma when she came in search of him.

Then, after one look at her face, he broke down completely.

"O mamma! don't look so 'shamed and sorry!" he sobbed. "I was dreadful! I know it now, but I didn't think then I was so bad. I just kept taking one at a time, and the first I knew there was lots gone. I'm ever'n ever so sorry, truly I am. Won't you forgive me and love me?"

Of course mamma forgave him freely and lovingly.

"But how about Ruth?" she asked. "You have spoiled her treat for the evening. Ought you not to get some more candy?"

"But I haven't any money," answered Jack, quickly. Then he faltered, as he met mamma's questioning look, "I—

haven't any, only just the dollar Uncle Jack gave me my birthday."

"Well, I think that will be enough," replied mamma.

"But I don't want to spend my birthday money like that!" exclaimed Jack in dismay. "I won't have anything to show for it; and what will Uncle Jack say?"

"But, my son, you stole Ruth's candy; if you are truly sorry you must do all in your power to make it right."

Jack thought it was pretty hard, but he finally got the money and took it to Ruth. Then he came back to mamma, feeling happier after all.

"I've learned one thing," he said, earnestly, "and that is when Satan's trying to tempt you to do something you ought not to, you must just get out of his way as fast as you can. If you stand 'round and talk with him about it you're a goner." — KATE S. GATES, in *Christian Work*.

### A WISE CONCLUSION

Said Peter Paul Augustus: "When I am grown a man I'll help my dearest mother the very best I can. I'll wait upon her kindly; she'll lean upon my arm; I'll lead her very gently and keep her safe from harm. But when I think upon it, the time will be so long." Said Peter Paul Augustus, "before I'm tall and strong, I think it would be wiser to be her pride and joy. By helping her my very best while I'm a little boy."

—Selected.

## Mellin's Food

MELLIN'S FOOD is soluble. The advantage of solubility is that a soluble substance mixed in a liquid like milk is much more thoroughly incorporated with it than is possible with an insoluble substance.

With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,  
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

CHARLES S. MANN,  
Maple Glen, Penn.

SEND A POSTAL FOR A FREE  
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.



## THE SUNDAY SCHOOL

## Third Quarterly Review

SUNDAY, SEPTEMBER 30, 1900.

REV. W. O. HOLWAY, D. D., U. S. N.

## I Preliminary

1. GOLDEN TEXT: *Be ye doers of the word, and not hearers only, deceiving your own selves.* —James 1:22.

2. THE LESSONS OF THE QUARTER were selected from the Gospels—four from Matthew, one from Mark, five from Luke, three from John—and cover a period of about eight months, from April to December, A. D. 29, the third year of the ministry of our Lord.

3. HOME READINGS: Monday—Matt. 14:22-33. Tuesday—John 6:22-40. Wednesday—Matt. 18:1-14. Thursday—Matt. 18:21-35. Friday—John 9:1-17. Saturday—John 10:1-16. Sunday—Luke 10:25-37.

## II Lesson Analysis

1. JESUS WALKING ON THE SEA (Matt. 14:22-33).

The principal points were: The enthusiasm of the people (after the multiplication of the loaves and the fishes), and their movement to force kingship upon Jesus; the influence of this dangerous infection upon the disciples; Jesus constraining them to embark while He dismissed the excited multitude; His ascent of the mountain to pray; the storm on the lake, and the exhaustion of the disciples; the sudden appearance of Jesus walking upon the waves; the fear of the disciples, who thought they saw an apparition; the assuring voice—"It is I; be not afraid;" Peter's rash venture upon the sea; his failing faith, danger and rescue; the return to the boat, and the miraculous calm and arrival at their haven.

2. JESUS THE BREAD OF LIFE (John 6:22-40).

The principal points were: The return of the multitude to Capernaum seeking Jesus; their surprise at finding Him, and inquiry as to how He came there; Jesus' rebuke—that they sought Him for the loaves and the fishes—and His exhortation that they work not for perishable meat, but for that which "abideth unto eternal life;" their inquiry as to what they should do to work the works of God; His reply that they should believe on Himself; their clamor for an adequate "sign," based on the manna which Moses gave; Jesus' answer that the manna was not given by Moses, was not the true bread of heaven, which true bread "cometh down out of heaven and giveth life to the world;" their prayer that He would evermore give them this bread; His rejoinder, "I am the bread of life," and the declaration that believers on Him should know neither hunger nor thirst.

3. THE GENTILE WOMAN'S FAITH (Mark 7:24-30).

Leaving Galilee, Jesus went with His disciples to "the region of Tyre and Sidon," hoping to find seclusion. A woman of the country, whose daughter was "grievously vexed with a devil," invaded His privacy, and though she had no ground, either in religion or race, on which to base her plea, begged Him to interpose and heal her child. Strange to say, "He answered her not a word." Wearied with her importunate cries, the disciples urged Him to dismiss her. Then He spoke, but only to say, "I am not sent but unto the lost sheep of the house of Israel." But she would not be chilled. "Lord, help me!" she cried piteously. "Let the children first be filled; it is not meet to take the children's bread and cast it to the dogs." Even this rebuff was turned into a plea: "Yea, Lord, even the dogs under the table eat of the children's

crumbs." Her faith and humility were commended, and her daughter was healed.

4. PETER'S CONFESSION AND CHRIST'S REBUKE (Matt. 16:13-26).

The principal points were: The question put by our Lord in "the coasts of Caesarea Philippi," "Who do men say that I am?" the second question, "Who do ye say that I am?" Peter's noble reply, "Thou art the Christ, the Son of the Living God;" the declarations, so sadly perverted—"Thou art Peter, and upon this rock will I build My church," and "I will give to thee the keys," etc.; our Lord's announcement of His coming death at Jerusalem; Peter's rash chiding, and the recoil of Jesus from this unconscious tempter: "Get thee behind Me, Satan!" the declaration of the universal law of the kingdom—"Whosoever will come after Me, let him deny himself, take up his cross, and follow Me;" the assurance that to cravenly save one's life at the expense of one's faith, will be to lose the true, unending life, altogether; and the solemn question as to what the profit would be were one to gain the whole world and lose his own soul.

5. THE TRANSFIGURATION (Luke 9:28-36).

Up "a high mountain apart" our Lord took Peter, James and John. While praying He was "transfigured"—form and raiment becoming "white and glistening." Two visitants from the upper sphere, Moses and Elias, appeared also in glorified form and spoke with Him of the decease which He should accomplish at Jerusalem. The awakened disciples beheld the vision. Peter, perceiving that the heavenly embassy was departing, impulsively suggested the building of three tabernacles for a permanent abode for the Master and His guests. A descending cloud, and a voice out of it declaring, "This is My beloved Son, hear Him!" caused the disciples to bury their faces in terror in the grass. On recovering from their fear Jesus was found to be alone, and the disciples kept close what they had seen.

6. JESUS AND THE CHILDREN (Matt. 18:1-14).

The question of the disciples as to who is greatest in the heavenly kingdom; our Lord's reply by calling a child and declaring that without conversion and childlike humility no one can enter the kingdom of heaven, and that the greatest in the kingdom is the humblest; His further teaching, that to receive such a childlike one for His sake is to receive Him, whereas to cause such an one to stumble in the way, is to incur danger of a punishment more severe than being flung into the sea with a millstone tied to the neck; hence the hand, the foot, the eye, are to be sacrificed rather than to act as organs of temptation; precious to the good shepherd is the straying sheep, though he be only one out of a hundred; precious, too, is the "little one" to the Father whose will it is that none shall perish.

7. THE FORGIVING SPIRIT (Matt. 18:21-35).

Our Lord's reply to Peter's question whether "seven times" should constitute the limit of forgiveness—till "seventy times seven"—was enforced by the subsequent parable of the Unmerciful Servant, of which the following is an outline: A king who summoned his servants to a reckoning; the servant who owed his lord ten thousand talents, but had naught wherewith to pay; his prayer and the forgiveness of his debt; his implacable and brutal treatment of his fellow servant who owed him a mere trifle—flinging him into prison until the debt should be paid; the revocation of his own pardon when his lord heard the story; his

deliverance to "the tormentors" until he should pay all the debt that had been forgiven him; and the solemn lesson: "So likewise shall My heavenly Father do also unto you if ye from your hearts forgive not every one his brother his trespasses."

8. THE MAN BORN BLIND (John 9:1-17).

The teaching about disease as the result of specific sin introduced the lesson. Not because of the man's sin, nor that of his parents, was he born blind, but that God's power might be made manifest in him. Then Jesus, as the Light of the world, must work the work of God in this man. Then followed the anointing of the eyes with clay moistened with spittle, the washing in Siloam, the perfect recovery, what the neighbors had to say about it, what the Pharisees said, what the parents declared, and the excommunication of this determined confessor and defender of Jesus.

9. JESUS THE GOOD SHEPHERD (John 10:1-16).

The beautiful parable of the Good Shepherd, with its door, porter, fold; the mutual recognition of shepherd and sheep; the thief, and the stranger; the difference between the shepherd and the hireling; and the "other folds" which were one day to become "one fold"—constitute an outline of the lesson.

10. THE SEVENTY SENT FORTH (Luke 10:1-11; 17-20).

As He had before sent out the Twelve, so now in Perea our Lord selected thirty-five pairs of evangelists to herald His approach and preach His gospel. And the directions given in the latter case were not unlike those given in the former: No purse, no scrip, no salutations by the way; the greeting of "peace" to the house which they might choose for temporary lodgment; preaching the kingdom; healing the sick; shaking the dust from their feet if rejected. And the evangelists returned with joy, declaring that even "devils" had been cast out by them. Our Lord enlarged their powers, but reminded them that these should not make them complacent; their deepest joy should be that their names were written in heaven.

11. THE GOOD SAMARITAN (Luke 10:25-37).

In reply to a lawyer who inquired, "Who

## "Honest Labor Bears a Lovely Face."

There is nothing more pleasing to look upon than a hearty, ruddy face, gained by honest toil. They are the saving of the nation, these toilers of both sexes, struggling for daily bread.

Pure blood makes them able to keep up the daily round of duty at home, shop or store. If the blood has a taint or impurity, or a run down feeling comes on, the one remedy is Hood's Sarsaparilla, America's Greatest Medicine for the blood. Poor Blood—"My blood was so poor that in hottest weather I felt cold. Hood's Sarsaparilla made me warm. It is the right thing in the right place." Hattie J. Taylor, Woodstown, N. J.

**Hood's Sarsaparilla**  
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.



is my neighbor?" our Lord depicted a traveler, going from Jerusalem to Jericho, who was assaulted by robbers, stripped, beaten, and left bleeding and half dead by the wayside. First a priest, then a Levite, from either of whom help might have been expected, came along the road, but both hurried by. The fear of being themselves attacked, or the dread of legal pollution, or, possibly, stolid indifference, led them to "pass by." But there came one, at length, who did not pass by, but stopped; who had compassion on the wounded man; who bathed his wounds and bandaged them; and then put him on his own beast and carried him to the nearest hostelry, and on the morrow paid the bill and charged the host to care for the unfortunate guest. And the benefactor was not even a countryman; he was a Samaritan—a heathen, a heretic, an enemy. But he alone played the part of neighbor, as the lawyer was compelled to admit.

#### 12. THE RICH FOOL (Luke 12:13-23).

The attempt of a wronged younger brother to induce Jesus to procure for him a rightful division of the inheritance, was the occasion of the parable of the Rich Fool—a farmer, whose harvests exceeded the capacity of his granaries, and who solved his perplexity, not by distribution to the needy poor around him, but by deciding to pull down his barns and build greater. Then, thought he, I will bid my soul take its ease, "eat, drink and be merry." But God broke in upon the selfish, epicurean dream with a swift, startling message: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" The parable closed with an intimation that a like fate threatened every one who laid up treasure for himself, and was not "rich towards God."

#### 13. THE DUTY OF WATCHFULNESS (Luke 12:35-46).

The watchful servant, ever ready to welcome his returning lord, was pronounced "blessed;" to such their lord would play the servant. Thief-like, in its unexpectedness, will be His second coming, therefore His servants should never for a moment be unready. A well-ordered house was pictured, whose faithful steward, in his lord's absence, distributed to each his food in due season. Promotion and honors were reserved for that steward. But if, on the other hand, that steward should presume on his lord's absence to play the petty tyrant, and to "eat and drink and be drunken," there will come to him a fatal surprise when his returning lord cuts short his guilty career by smiting him in twain, and appointing his lot with the unfaithful.

#### III Questions

1. From what books were the lessons taken?
2. What period of time was covered?
3. What demonstration was made by the people after the multiplication of the loaves and fishes?
4. How did Jesus frustrate it?
5. When and how did He rejoin the disciples?
6. What did Peter do, and how was he rescued?
7. In Lesson II. what illusion did Jesus dissipate, and what injunction did He give?
8. What did the people demand, and why?
9. In what sense is Jesus "the bread of life?"
10. Who sought out Jesus in the "region of Tyre and Sidon," and why?
11. Had she any ground for asking a favor?

12. Describe and explain our Lord's behavior towards her.

13. How did she finally win her suit?

14. What questions were asked in the region of Cæsarea Philippi, and what answers were given?

15. What declarations did Jesus make relative to Peter and Himself?

16. Into what terrible mistake did Peter fall?

17. What important teaching followed from it?

18. What occurred on "the high mountain apart?"

19. Who were there?

20. What was discussed?

21. What was proposed?

22. What testimony was given with reference to Christ?

23. How did our Lord meet the disciples' question as to "who is greatest" in His kingdom?

24. What warning was given, based upon the identity of Himself with the disciples?

25. What limit was Peter willing to put to forgiveness, and what answer did our Lord make?

26. What parable did He give?

27. What was its conclusion?

28. Tell the story of the blind man (Lesson VIII).

29. How was he cured?

30. What teaching concerning suffering and sin was given?

31. What is the significance of the parable of the Good Shepherd? What lessons do you deduce from it?

32. Why were the seventy sent forth, and what directions and authority were given?

33. What success pleased them?

34. What comment did our Lord make?

35. What drew forth the parable of the Good Samaritan?

36. How did the priest and Levite behave, and why?

37. Why did not the Samaritan also pass him by?

38. What lessons of practical duty does this parable inculcate?

39. What led our Lord to give the parable of the Rich Fool?

40. What caused this man perplexity, and what did he propose?

41. What constituted this man's sinfulness, and what warning followed?

42. Relate the parable of the Faithful and Unfaithful Steward.

43. What befell each, and what was the significance?

## THE STAGES OF CHRISTIAN COMMUNION

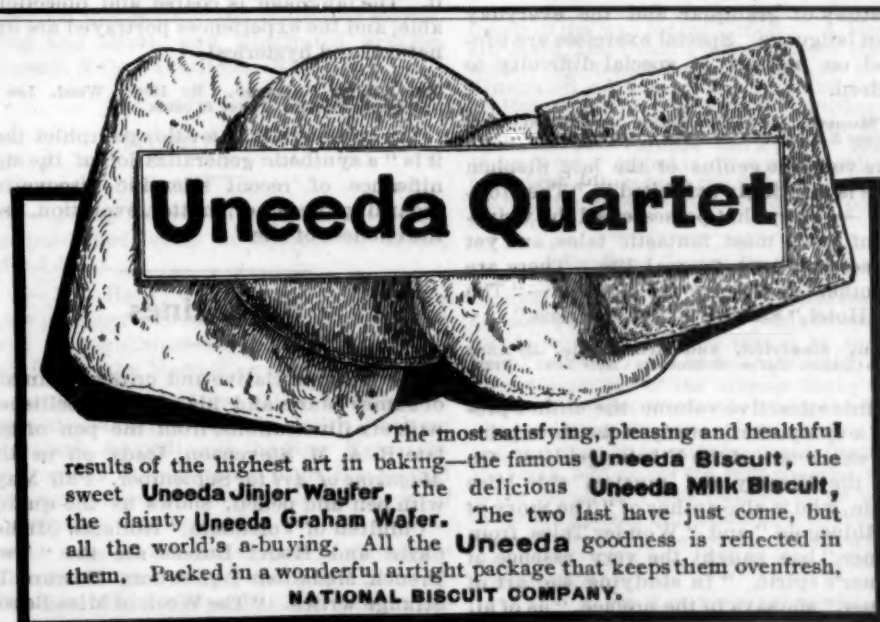
REV. GEORGE MATHESON, D. D.

Have mercy upon me, O God. — PSALM 51:1.

That I may know the fellowship with His sufferings. — PHIL. 3:10.

HERE are two degrees of Divine communion, its spring and its summer. The first is God's compassion for me; the second is my compassion for God. "Have mercy upon me," says the Psalmist; "Give me fellowship with Thy pain," says Paul. And ever is this the sequence of the soul's approach to God. I begin by asking His fellowship with me. It is the cry of my springtime. I have been quickened into pain by the new life within me, and I cry for an anæsthetic. I have been taught my weakness by the moment of convalescence, and I cry for a stimulant. The voice of my spirit in the springtime is ever the prayer that God will take my cross. But by-and-by summer comes, and the scene is changed. My spirit takes a leap, a bound. I pass from my cross to God's cross. I have often wondered why Paul said "that I may know the fellowship with His sufferings" instead of "His fellowship with my sufferings." But I do not wonder any more. I have learned the difference between spring and summer. Do you not see it even in the life of home? That little girl is laying all her crosses upon the mother; she would be miserable if the mother did not bear them. But, one day, she will be miserable if the mother does bear them. One day she will want to lift the mother's cross. One day, her deepest desire will be to have fellowship with the parent's sufferings, to help her burden up the Dolorous Way. And, when that day comes, it will be, both for mother and child, the leafy month of June.

Jesus, I have been admitted to Thy higher class of communicants! I stood, one day, upon an eminence of the great city, and looked down. I looked upon its sins and sorrows. I saw the squalor beneath the glory, the rags below the costly raiment. I beheld the struggle for survival, the weariness of life, the recklessness that breeds crime; as I beheld, I wept. And then I knew that I was bearing Thy cross. Then I knew that I was lifting that old, old burden of Thine—the burden of Jerusalem that made Thee weep. That moment I gained promotion; I passed to the upper form. Hitherto, it had been all receiving; I had never given Thee a joy; I had been the child bringing its cross to the mother. But now there are to be changed times for me, for Thee. Tell me the secret of Thy pain; tell me the story of Thy grief! I used only to sing, "Safe in the arms of Jesus;" it is no more for me an adequate song. I cannot sleep if Thou art suffering in the garden. Rather would I have my arms round Thee in the fellowship of pain! My springtime brought rest to the labor of my heart; but my summer glory will be when my heart shall enter into Thy labor. — *Christian World.*



**Uneeda Quartet**

The most satisfying, pleasing and healthful results of the highest art in baking—the famous **Uneeda Biscuit**, the sweet **Uneeda Jinjer Wayfer**, the delicious **Uneeda Milk Biscuit**, the dainty **Uneeda Graham Wafer**. The two last have just come, but all the world's a-buying. All the **Uneeda** goodness is reflected in them. Packed in a wonderful airtight package that keeps them ovenfresh.

**NATIONAL BISCUIT COMPANY.**



## OUR BOOK TABLE

**The Supreme Leader.** By Francis B. Denio, D. D., Professor in Bangor Theological Seminary. Pilgrim Press: Boston. Price, \$1.25.

This is not a book for casual or even a single careful reading, though it will repay even such use. It is the outgrowth of the investigation of more than twenty years, compacted into small compass, and well suited for use as a hand-book for thorough study. The work of the Holy Spirit, which is the theme of the book, is the most vitally important doctrine to the life of the church in the whole realm of theology, and yet one might almost say with justice that it is the most neglected of doctrines. Professor Denio has arranged his material admirably, both in the full and elaborate historical presentation of the doctrine and in his own study of the Scriptural and logical statements of it, and no one can use the book as a basis for study and meditation without being helped to deeper spirituality and greater efficiency in Christian service. The book, though not large, is really one of the most important theological issues of the year, and is sure to attract attention and thoughtful study.

**The Transfigured Life.** By J. H. Myers, Ph. D., Author of "Philosophy of Faith." With Introduction by Albert Leonard, Ph. D. Eaton & Mains: New York.

This is an excellent volume, and will be found especially profitable to all disciples of Jesus who really desire to fully apprehend Him and become like Him. We heartily approve Dr. Leonard's statement in the very fitting introduction which he has written for the book. He says: "The author of this volume is one of those men who are born with the power of living in the heart of things. His mind penetrates into the inner meaning of the teachings of the New Testament, and out of the fullness of a life that has been enriched by the transforming influence of the Spirit of Christ he sets forth in clear and forceful manner a series of truths which are essential to that enlargement, enrichment, and untolding of the spiritual life which constitute a life of goodness."

**A Modern English Grammar.** By Huber Gray Buehler, English Master in the Hotchkiss School. Newson & Co.: New York. Price, 60 cents.

The publishers emphasize the following important points in Mr. Buehler's Grammar: It begins with the sentence, and is everywhere analytical. It follows the arrangement advocated in all recent discussions on the teaching of grammar. Related subjects are kept together, and the pupil's mind is stimulated and assisted by orderly grouping. It abounds in practical exercises, which show pupils the relation between the study of grammar and the everyday use of language. Special exercises are provided on matters of special difficulty to children.

**The Monster. And Other Stories.** By Stephen Crane. Harper & Brothers: New York. Price, \$1.25.

The versatile genius of the late Stephen Crane is strikingly exhibited in "The Monster" — a story that possesses all the weirdness of Poe's most fantastic tales, and yet is absolutely true to real life. There are two other stories in the volume — "The Blue Hotel," and "His New Mittens."

**Wotan, Siegfried, and Brunnhilde.** By Anna Alice Chapin. Harper & Brothers: New York. Price, \$1.25.

In this attractive volume the author presents a sympathetic study of the three principal characters of the Nibelungenlied. On both the literary and musical side Miss Chapin, who is also author of "The Story of the Rhinegold" and "Wonder Tales from Wagner," has caught the very essence of Wagner's spirit. "In studying the art of Wagner," she says in the preface, "as of all geniuses, one might spend a lifetime, and

yet grasp the subject inadequately. But the spirit of Wagner — the philosophy, the poetry, and the elemental strength — must be understood by all who can feel and think."

**Ginsey Kreider.** By Huldah Herrick. Pilgrim Press: Boston. Price, \$1.50.

This is a tale of the American Highlanders. The author's experience has qualified her to tell such a story, the scene of which lies in eastern Kentucky. The heroine is introduced as a girl of fourteen, and the way in which she was rescued from what threatened to be the ruin of her life is a theme of great interest. The author has, of course, taken occasion to introduce into the story sketches of customs and habits in the mountains; but none of them seems "lugged in" for its own sake, for all add to the interest and contribute to the progress of the tale. The interest of the book is personal, for Ginsey Kreider and her parents, Hallett Powell, and the other people of whom it tells are not dummies, but individuals whose characters and histories reach the heart of the reader.

**The Sun Maid. A Story of Fort Dearborn.** By Evelyn Raymond, Author of "The Little Lady of the House." E. P. Dutton & Co.: New York. Price, \$1.50.

The author, in the preface, frankly states that the story of the "Sun Maid" is an allegory. Both the heroine and the city of her love grew from insignificant beginnings; the one into a type of broadest womanhood, the other into a grandeur which has made it unique among the cities of the world. The story of the youth of either would be a tale unfinished; and those who have followed, with any degree of interest, the fortunes of either during any period, will keep that interest to the end.

**The Point of Contact in Teaching.** By Patterson Du Bois. Fourth Edition Revised and Enlarged. Dodd, Mead & Co.: New York. Price, 75 cents.

This manual has won its way on its merits, one edition following another as a thoughtful public has demanded the book. It is one of the best volumes on the subject in hand that we have examined.

**The Modern American Bible.** Matthew. Mark. The Books of the Bible in Modern American Form and Phrase, with Notes and Introduction. By Frank Schell Ballentine. Lovell Co.: New York.

The author is doing a good work in helping the student and reader of the Scriptures to a closer and more correct apprehension of these books of the New Testament.

**The Devil Unmasked.** By the Little Deacon. Cooksey Publishing Co.: Olney, Ill.

This book purports to tell the story of a person who was converted, and his varied struggles and temptations in the way of the Christian life. We are unable to commend it. The language is coarse and objectionable, and the experiences portrayed are unnatural and hysterical.

**The Living Universe.** By Henry Wood. Lee & Shepard: Boston. Price, 10 cents.

The author claims for this pamphlet that it is "a synthetic generalization of the significance of recent scientific discoveries regarding the ether, matter, evolution, and the oneness of life."

## Magazines

— An appreciative and critical estimate of James Maris and his work, embellished with six illustrations, from the pen of the late R. A. M. Stevenson, leads off in the *Magazine of Art* for September. Phil May, with pen and pencil, shows us the quaint "Children of Volendam," Holland. Michel Cazin and Henri Dubois are the "Two French Medallists" of whom Edward F. Strange writes. "The Work of Miss Bessie Potter" receives sympathetic treatment at

the hands of Helen Zimmern. Miss Potter is mainly a woman's sculptor, finding the subjects for her statuettes in American modern women. The beautiful frontispiece this month is a reproduction of Jacobm-Hood's "Passing of Autumn." (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— Dr. D. S. Gregory's contribution in the *Homiletic Review* for September on "The Forward Movement Demanded by Present Conditions," has received unusual and very favorable notice from the public press. It is really a notable and noteworthy paper. Other contributors to this number are Dr. Joseph Parker, Bishop Boyd Carpenter, Dr. Alexander MacLaren, and President Faunce. (Funk & Wagnalls Co.: New York.)

— The *Methodist Review* for September-October is a valuable number. Dr. Mudge has a sympathetic and critical paper on "Love and the Brownings." Editor Gilbert, of the *Western Christian Advocate*, has a very suggestive article on "The Minister and Fiction-Reading." The Christian scholarship of the church is well represented in able papers from Prof. J. R. Taylor of Boston University, C. M. Stuart of Garrett Biblical Institute, and G. H. Bennett of the Consolidated University of Portland, Ore. The regular editorial departments are pertinent and strong. (Eaton & Mains: New York.)

— "Imperialism and Christianity," by Archdeacon Farrar, the first contribution in the *North American Review* for September, has received editorial treatment at length in these columns. Two other noteworthy papers are: "Catholics and American Citizenship," by Bishop McFaul, and "Confucianism in the Nineteenth Century," by Prof. Herbert A. Giles. Under the general head of "The Outbreak in China," there are the following: "The Empire of the Dead," President F. E. Clark; "Commercial Aspect of the Yellow Peril," Alleyne Ireland; "The Root of the Chinese Trouble," John Foord; "What the Chinese

## TRAINED NURSE

## Remarks about Nourishing Food

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape-Nuts about a year ago, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that the Grape-Nuts required no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." Eleanor Miller, Trained Medical and Surgical Nurse, 515 Jeff. St., Bay City, Mich.



Think of Us," Stephen Bonsal. (Franklin Square, New York.)

— A portrait of James Russell Lowell appears as a frontispiece in the September *Book Buyer*, illustrating "Our Literary Diplomats," by Lindsay Swift. "The Best Book about Music," "A Resurrected Juvenile," "The Literary News in England," are a part of the *menu* offered this month. The "Rambler's" department is supplied with eleven portraits. (Charles Scribner's Sons: New York.)

— The reading of the *Bookman* keeps one in close touch with the world of literature. The September number, in addition to its invaluable "Chronicle and Comment," presents an inviting table of contents, including: "Plagiarism—Real and Apparent," "Two Women Novelists of the Day" (John Oliver Hobbes and Mary Cholmondeley), "Pompeian Life and Art," "The Manuscript of Dr. Jekyll and Mr. Hyde," "The Early Years of the Republican Party," with fresh chapters in "Stringtown on the Pike" and well-filled book news departments. (Dodd, Mead & Co.: New York.)

— One of the most interesting features of the September *Critic* is the article on "The Klumpke Sisters," by Bessie Van Vorst—four remarkable sisters, daughters of Mrs. Klumpke, an American, one of whom, Anna, is an artist, Augusta a physician, Dorothea an astronomer, and Julia a violinist. This number also contains a six-hundred-line humorous poem by Edmond Rostand, entitled, "La Journée d'une Précieuse," which is printed in French, with an explanatory note by Christian Brinton. The second in a series of papers by Andrew Lang, "Omar Khayyam as a Bore," appears. The frontispiece is a drawing from life of Richard Henry Stoddard at seventy-five, by Ernest Haskell, which is accompanied by a biographical sketch from the pen of Joseph B. Gilder. (*Critic* Company: New Rochelle, N. Y.)

— An illustrated article upon "China, Past and Present," by Rev. Charles Warren

## Does the Work

No Surgical Operation, No Pain, Trifling Expense—A Simple, Harmless Remedy, but it Does the Work

There are some people who have piles as frequently and regularly as other people have colds.

Any little bowel trouble will bring them on, any extra exertion, as in lifting, will produce them, and in fact will often appear without any apparent provocation. Piles, however, are much more serious than a cold, as the tendency is always to grow worse until the trouble becomes deep seated and chronic, or develops into some fatal rectal disease.

While there are many pile remedies which give relief, yet there is but one which not only gives instant relief but at the same time makes a permanent cure, and that is the well-known Pyramid Pile Cure.

This remedy is composed of simple, harmless vegetable ingredients, but combined so effectively and act so promptly and thoroughly that it cures every form of piles whether itching, blind, bleeding or protruding.

In long standing cases the Pyramid Pile Cure has proven to be the only certain cure except a surgical operation and its advantages over an operation are many, as it is painless, causes no delay or interference with daily occupation and last but not least, it is cheaper than any surgical operation could possibly be.

The cases that the Pyramid Pile Cure will not reach are so few that physicians are doing away with operations for piles and depending upon this cheap but effective remedy to accomplish a complete cure, and it never disappoints except in cases beyond the reach of medical skill.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co., of Marshall, Mich., and for sale by druggists everywhere at 50 cents per package. Each package contains a treatise on cause and cure of piles, together with testimonials from every section of this country.



## LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire.

Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.

SIGNATURE OF EVERY BOTTLE. *Lea & Perrins* John Duncan's Sons AGENTS—NEW YORK.

Currier, has the leading place in the September *Donahoe's Magazine*. Of pathetic interest is the contribution which introduces the reader to Louisiana's lazaretto, under the title, "Strangers to Hope," by Rev. L. W. Mulhane. "American Claims in Alaska," "Glimpses of Charitable Rome," "Children of the Hills," "A Bit of Wreckage," partially summarize the contents this month. (*Donahoe's Magazine* Company: Corner Washington and Boylston Streets, Boston.)

— With each new issue the *Photo Era* seems to excel the preceding, and the September number is no exception to the rule. A beautiful detached frontispiece, in soft brown tints, illustrating the lines, —

'Lead, kindly Light, amid th' encircling gloom,  
Lead Thou me on,'

is given. The address of President Stein at the Photographers' Association of America Convention at Milwaukee is the opening article, followed by "Our Cuban Visitors," "Notes by a Lens Maker," "Photographing in the Canadian Rockies," "Some Thoughts on Portraiture," "A Photographic Vacation," etc. A number of exquisite illustrations embellish the pages. (*Photo Era* Publishing Company: Boston.)

— The illustrated article on "Native Pastors," by F. M. Holmes, in the September *Quiver*, shows a remarkable development in the life of the world today. Portraits of native pastors in New Guinea, India, China, Bengal, Almora, Burmah, Uganda, and Western Equatorial Africa, are given. The serial story, "The Davenport Bequest," comes to an end this month. "Concerning Joyce" has reached chapter six. There is an abundance of miscellany besides, suitable for Sunday as well as week-day reading. (*Cassell & Company*: New York.)

— "Shall Britain be 'Ladysmithed?'" "On the Matterhorn," and "Seven Popular Cricketers," are the special contributions of the September issue of *Cassell's Magazine*. But these are only a fraction of the good things provided, including stories, long and short, and illustrated articles. (*Cassell & Co., Limited*: New York.)

## Literary Notes

— George Ebers' "In the Desert" will be published early in October by Dodd, Mead & Co.

— Mr. Henry James calls his new volume of short stories "The Soft Side." It will be published toward the end of September by the Macmillan Company.

— Longmans, Green & Co. will publish immediately Prof. Angelo Celli's book on "Malaria According to the New Researches," which is translated from the second Italian edition by John Joseph Eyre of Cambridge University.

— A story of mission life in China, by Charlotte M. Yonge, is published by Thomas Whittaker under the title, "The

Making of a Missionary; or, Day Dreams in Earnest."

— The new edition of Charles Reade's "The Cloister and the Hearth," which Harper & Brothers will shortly present in two volumes, will be profusely illustrated with marginal drawings by William Martin Johnson.

— McClure, Phillips & Co. have gotten hold of a little scrap-book compiled by Abraham Lincoln for use in the political campaign of 1858, enriched with explanatory notes and a letter in his handwriting, and will publish it in due season. — *Littell*.

— The *N. Y. Times* says: "Miss Bradon's new novel, 'The Infidel,' which, as its sub-title indicates, is 'A Story of a Great Revival,' is in press at Harper & Brothers. The author lays her scene during the period of the religious movement of the last century. John Wesley and his followers may be said to be the mainspring of the romance, in which a nobleman, whose previous matrimonial experiences have been unfortunate, decides to marry a poor girl in the hope that her honorable love will make him happy. It is the story of a not altogether guiltless love of one of the new religionists for the beautiful but infidel heroine."

— Messrs. Houghton, Mifflin & Co. announce Saturday, Sept. 15, as the beginning of their publishing season for 1900-1901. The fall season has always been the most important publishing period among American publishers, and this house, like many publishing houses, has in prospect this autumn the publication of a long list of titles embracing essays, works in fiction, science, religion, history, nature-lore, and economics. On Sept. 15 will be published: "In the Hands of the Red Coats," by Dr. Everett T. Tomlinson, a story of the Revolution, for boys; the *Aldine Classics*, five volumes of the most popular works of Longfellow, Whittier, Hawthorne, Lowell, etc., in handsome little "Pickering books"; "Numbers and Losses in the Civil War," by Colonel Thomas L. Livermore, an enumeration for permanent record of the enlistments and losses of the war for the Union; "A Mountain Maid, and Other Poems of New Hampshire," by Edna Dean Proctor, in a well illustrated edition; "The Life and Letters of Robert Browning," by Mrs. Sutherland Orr, a reprint in single volume form of her valuable two-volume work; the "Marble Faun," in a popular illustrated edition; and eight volumes in the "Notable Series," embracing representative work of popular authors.

## Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

F. J. CHENEY & CO., Toledo, O.



## STEER BY THE STAR

Night on the sea, and one lone ship  
In the midst of the darkness there;  
A trackless waste spread all about  
And the blackness everywhere.  
But gleaming in the sky above  
Are seen the beacons of the night,  
Set there to guide that lonely ship  
Across the pathless sea aright.

The waves roll high and toss the ship,  
A plaything on their turbid crest;  
The sea lifts up its eager arms  
And opens wide its heaving breast.  
But safely still the vessel rides,  
For one there is who guides aright,  
Because his eyes are fixed upon  
Those faithful beacons of the night.

No vessel sailing o'er life's sea  
But safely may the harbor find  
If the Great Beacon of the sky  
Be ever kept in sight and mind.  
The light, at times, may shine but dim;  
The way seem dark, the harbor far;  
But he cannot get off the course  
Who guides his vessel by the Star.

— ARTHUR J. BURDICK, in *Los Angeles Herald*.

## THE FATHER OF FOUR DAYS' MEETINGS

REV. WILLIAM McDONALD, D. D.

SOME time last year Bishop Mallalieu urged the pastors of the New England Conference to arrange for holding "four days' meetings" in all their churches. Some responded, more did not. Many inquired the reason for holding four days' meetings. Why not ten days?

Whether the Bishop had in his mind the revival of an old-time practice among New England Methodists, or not, we do not know. But it would have been a revival of one of the most remarkable religious movements which, up to that time, had ever blessed New England, if, indeed, any such movement has equalled it since.

"Four days' meetings" had their origin in the New England Conference, about seventy-three years ago, under the leadership of Rev. John Lord, of the New England Conference, at the time presiding elder of the Danville District, Vermont, then a part of the New England Conference. Nothing had occurred in New England since the days of Whitefield, seventy-two years before, that bore any resemblance to it, and even that was far from being as deep and widespread.

The work commenced in September, 1827, and for some time a powerful influence for good was exerted. The meetings were mainly instituted where there was no religious interest, for the purpose of promoting a revival. It is said that, such was the great good resulting from them, they spread like a tide of flame in all directions, and were entered into heartily and held with great success, not only by the Methodists, but by other evangelical denominations. If such a movement were inaugurated in these times, it would seem like the throb of a coming millennium.

Rev. John Lord, the father of this movement, was a man of great power in New England Methodism seventy-five years ago. His name has long since passed from the memory of our people, except, it may be, a few of the more aged. There were some reasons for this which we will

mention farther on. I am sure that a brief account of this moral hero will not be unacceptable to the readers of ZION'S HERALD.

In regard to these four days' meetings Mr. Lord used to say: "Give me two men of the right spirit to assist me, and in four days I can take any town in New England for Jesus." He was a veritable Boanerges in the pulpit, and when aroused was a lion in the fight. His prayers were mighty, and his appeals from the pulpit were, at times, overwhelming. While he was presiding elder on the Danville District this great work commenced. It was one of those tidal waves of salvation which periodically sweep over the land as if by the sovereign power of God, not always easy to explain.

John Lord was a native of Vermont. He was a man of massive build, but of symmetrical proportions. Six feet and two or three inches in height, and weighing not less than 250 pounds, he seemed a Saul among the prophets. The roughs who often gathered at camp-meetings were careful to keep out of his iron grip. Many stories are told of his handling men of the baser sort at a time when muscular Christianity, after the Peter Cartwright sort, seemed needful.

Mr. Lord united with the New England Conference in 1815, eighty-five years ago. His first circuit was Landaff, Vt., with Jacob Sanborn. He soon became noted as a revivalist of extraordinary power. In 1826 he was appointed presiding elder. For three years the Danville District was a flame of revival, unparalleled in those times. In 1829 he was transferred by Bishop Hedding to the Maine Conference, and appointed presiding elder of Portland District. He carried the same spirit with him, and for four years Portland District was the centre of a great spiritual work. In 1833 he was transferred back to the New England Conference, and stationed in Charlestown, Mass. Some trouble occurring in his church, resulting from some extreme measures which he adopted, he was removed at the end of the year and appointed to Saugus. In 1835 the Conference met in Lynn, and for some cause, perhaps chafing under the difficulties at Charlestown, Mr. Lord asked and obtained a location. But the next year (1836) he was stationed at Nantucket. We find, however, no record of how he was readmitted. At the close of the year he was returned supernumerary, without an appointment.

Mr. Lord was a man of indomitable will power, but was never suspected of doing other than what he honestly believed was just and right. But at Nantucket he did a most extraordinary thing. For some cause he suspended a number of his members without any form of trial. He might have plead Mr. Wesley's practice as his justification; but one would suppose that a man of his intelligence and long experience would have seen the injustice of such an act. He did not and could not be made to see it. Such questions of discipline were not as clearly understood then as now, and the prerogatives of ministers and the rights of members were not so plainly defined. Charges were preferred against him for maladministration, and he was brought to trial. What the verdict was, we are not informed; but he was retired supernumerary without an ap-

pointment. We judge the Conference took this course to give Mr. Lord an opportunity to reconsider the matter for a year, and perhaps to make suitable confession. But matters did not improve during the year. At the next Conference, which met in Boston, he was excluded from the connection. While no one questioned his honesty of purpose, his wisdom and prudence were at a great discount. The Conferences in those years were more unrelenting in such matters than at present.

John Lord was out of the church of which he had been a leading minister for twenty-one years. But his restive spirit must be in the active work somewhere, and as no blot rested upon his moral character, he sought admission to the Free-will Baptist Church, where he labored under many embarrassments.

In 1844, six years later, I was stationed in Old Town, Maine. Mr. Lord was residing in Orono, a few miles away, and supplying a small Free Baptist church in Bangor. Having heard of him as an old Methodist preacher, and of the four days' meetings which he inaugurated, and having met him two years before at a camp-meeting in North Bucksport, I had a desire to see and become acquainted with him. I called upon him, and received a most cordial greeting, finding him to be one of the most genial men I had ever met, and his glorious wife seemed a very queen in her home. In speaking of himself, he said: "I am an old Methodist preacher in exile." In the course of our conversation, I said to him: "Brother Lord, why do you not come back to the Methodist Church? You are a Methodist, and can be nothing else. There was nothing against your moral character when you went out; why not return and live and die where you belong?" He paused a moment, and then in a half-facetious, half-earnest manner he said: "The fact is, I can never belong to a monarchical government unless I rule." That class of men are not all dead. The "boss" spirit in the ministry, and in the membership as well, has done much damage in the church and state. While

## FIT THE GROCER

We Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. Mr. R. A. Lytle of 557 St. Clair St., Cleveland, Ohio, has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves."

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties."

"One day my wife suggested that inasmuch as I was selling so much Postum Food Coffee there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and today my nerves are all right. I would advise every one affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee."



it was playfully said, it was really at the bottom of all Mr. Lord's trouble, and, no doubt, he had discovered it. But he was at the time conscientious in what he did.

Time passed on. Five years later I was stationed at Chestnut St. Church, Portland, and, to my surprise, whom should I find in my congregation but John Lord and his excellent wife. He had become a cancer doctor. He had discovered or obtained some new method of curing this generally fatal malady, and was having a successful and profitable practice. I at once renewed my former acquaintance, and in a little time I had the pleasure of receiving him back into the Methodist Church as a local preacher, and found him one of the best helpers I had ever had in the church. He seemed to know when to speak and what to say, and how to help the pastor. I became strongly attached to him, and revere his memory still. A little later he became involved in some philosophical speculations, with which I had no sympathy, but my love for him never abated.

Two years afterward, his excellent wife, a light of steady brightness in the church, passed away. I attended her funeral. Two years from that time, on my return from an absence in the West, I heard that my old friend was sick unto death. Though a hundred miles away, I hastened to see him. I found him near his end. During a delightful conversation I said: "Brother Lord, you cannot stay with us much longer; what is the prospect? How does Jesus appear to you now?" "Oh, Brother McDonald," he replied, "Jesus was never so precious to me as He is now. All my trust is in His infinite merit, and it is glorious." To me it was enough. We had a delightful season of prayer, and

with tearful eyes we parted, no more to meet on earth, as he died a few days later.

Thus lived and died the father of the wonderful "four days' meetings." There have been few men to whom I was more ardently attached in my early ministry, and I have felt that this brief account of his life and labors, this imperfect tribute to his memory, was due from one who knew him well. He had his defects and made many mistakes; but there were no spots upon his sun. He has been with Jesus forty-three years. Peace to his memory!

West Somerville, Mass.

## OUR URGENT NEED

REV. G. CONTE.

THE Pope has lately addressed a letter to Cardinal Vicary, in which he says that too many Italian immigrants from America return to Italy no longer Catholics. He suggests that schools, protective associations, newspapers, etc., be established in the Italian colonies to keep the Italians from Protestant influences. A few days ago, from the same authority we heard of the alarming progress of Protestantism in Italy, and especially in Rome. His Holiness deplored the fact that he had no political power to oppose such progress. We were by no means grateful for such an authoritative advertisement of our missionary efforts, and waited the result of the papal suggestions. One of the most popular Italian daily newspapers of New York has already begun to devote three or four columns a day to the religious movement. This would be well if the paper would allow the Protestants as well as the Catholics to discuss their principles; but it does not, and history and theology are manipulated in a way far from just.

What do we Protestants oppose? I pity those who, from the goodness of their hearts or because of the goodness of some Catholic friends, feel that nothing ought to be said or done against "our sister church." More indeed do I pity those who think that the only object of a Protestant mission is to antagonize and proselyte the Catholics. The antagonism is not between persons, but between the ideal and the spirit of the Gospel and of the Papacy; and while the Pope is regretting that he has no longer the power to persecute us, I, with charity and love, feel the necessity of defending my flag against all the misrepresentations of our principles.

But what have we to oppose to the intelligent, tenacious, practical action of the Papacy, which, it has been declared, will be put against the pacific development of our church? We must be convinced that a room, a few chairs, and some poor pictures, are not enough to establish a sound missionary work among Catholics, where there is a question of changing not only heart but mind, traditions and customs, having the opposite field of worldly attractions, worldly interests, splendid temples and political influences. We need, therefore, something more intelligent and practical, and with that in view let me make a few suggestions:

1. We need a newspaper that will be the organ of all the denominations working among the Italians. Our people do not need now to know of denominational differences. They want to know of Jesus, and to have instilled into their minds the noble idea of Jesus not hidden by the shadow of heathendom. If denominational pride forbids us to unite in such a work, very little of the spirit of Christ is in us.

2. We need unity of action, and every denomination should have a general superintendent of the Italian missions, with power to direct the action of the different missions. It should be some one who understands Italy, Italians, and the Papacy. At present we are too much divided, and division means failure.

3. Finally, we need near our mission some practical institution that, without causing us to lose sight of our main purpose, and above all without sectarian spirit, would help the strangers to better themselves.

If we have not the means to undertake so much, then let us condense the work and make it deeper.

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## LASELL SEMINARY

**L**ASELL SEMINARY, Auburndale, threw open its doors on Wednesday, Sept. 12, to a throng of pupils seeking classification. In the evening Mrs. Blanche C. Martin, the accomplished and genial teacher of oratory, speaking for the faculty, gave to the new pupils the following cordial and suggestive welcome:—

Once again it is my happy privilege to extend for the faculty a cordial welcome to the pupils of Lasell Seminary, a name awakening pleasurable emotions in every State in the Union, and one that has become known as the synonym for high ideals, honest endeavor, and impregnable courage—ideals which keep one alert with noble discontent and provide a motive for noble life; honesty of purpose which, having raised its ideals and progressive standards, strives up to them; and courage which stamps its armor with Lowell's behest,—

"Greatly begin; though thou have time  
But for a line, be that sublime;  
Not failure, but low aim, is crime."

With heart, as with voice, we welcome those dear familiar ones who have returned to help us with the light of their presence and their confidence; and we recall with tenderness those who have left us to enter the larger realms of study. With no less sincerity and love we welcome to our halls and hearts these strange young faces, where curiosity and inquiry reveal the corner-stone of a mutual interest.

We meet here as pupils and teachers, but throughout that intercourse must be the influence which binds those positions into a unity of purpose and action—the bond of friendship; a friendship that means more than the social friendliness and pleasurable attraction which make people seek each other for the pleasure it gives. Right friendship is that heart-touch of sympathy and understanding which makes it possible for one person to seek another in trouble or difficulty, in any of the deeper experiences of life. The heart-touch of compassion lasts always, and is far beyond the common friendship which is based upon approval or admiration.

We do not seek to educate you in what you are some time to be. Life with its meaning is already here. Eternity is now. Our requirement is not merely the compression of many facts in the gray matter of your brain, but the complete expansion of yourself. Here in this school all we ask is the obvious effort of each pupil to do her best. Nature has fixed no boundaries to human endeavor. The courage and the will of the individual alone are responsible for limited results.

Education does not mean the mere attainment of certain facts, but the broadening of the individual to increase the power of life, elevate the quality of character, make the intellect a power for good, and the will capable of enforcing it. Lasell means more than text-book knowledge. It means a thorough appreciation of things, books and people. It means a sympathetic and noble recognition of the excellence of beauty, truth and good. It means susceptibility and adaptability, those qualities which enable one to live in harmony with environment, and to draw from the treasures of life as well as to contribute to them.

Adaptability is the spirit of the age in education. Adaptability is the result of an all-round development of power. An all-round development of power means a well-balanced intellect—an intellect that can swing on its swivel without tipping, and adjust each particle of knowledge to the demands life may make upon it. Adaptability means the recognition of every opportunity, and the courage to attack it.

Opportunity exists everywhere—in the home, in the school, and in the world; and its greatness is only measured by the power of the individual to meet it. He who is awake to the virtue of the immediate present, compels opportunity

because he is able to "recognize the hint of every incident." Ralph Waldo Emerson says: "Man goes along with his head over his shoulder, lamenting the past, or stands on tiptoe to foresee the future, unheeding the riches that surround him, and shall never find peace until he learns to live with Nature in the present, above time." Comparatively few truly live. The majority mope through a kind of existence without ever realizing their own greatness and power to overcome all undesirable conditions. We should learn early in life that the secret of success and the mastery of situations lie in alertness and self-confidence. Edward Rowland Sill gives a most convincing illustration of this truth in a poem he has well named "Opportunity:—"

"This I beheld, or dreamed it in a dream:—  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A Prince's  
banner  
Wavered, then—staggered backward, hemmed  
by foes.

"A craven hung along the battle's edge,  
And thought, 'Had I a sword of keener steel—  
That blue blade that the King's son bears—  
but this  
Blunt thing!' he snapped and flung it from  
his hand,  
And lowering crept away and left the field.

"Then came the King's son, wounded, sore be-  
stead  
And weaponless, and saw the broken sword  
Hilt buried in the dry and trodden sand,  
And ran and snatched it, and with battle-  
shout  
Lifted afresh, he hewed his enemy down,  
And saved a great cause that heroic day."

To my mind, this poem contains one of the greatest of life's lessons—the immediate recognition of opportunity and the courage to attack it. Rarely indeed are we permitted to hold the blue blade of opportunity, but it makes little difference whether the blade be blue and keen or blunted and broken if it is firmly grasped in the strong right hand of courage. Whatever our life-work, it is always more or less a struggle, where we meet and conquer circumstance, in proportion to our courage and desire. This you will find capable of constant demonstration in your Seminary career, and these demonstrations are born of the virtues of cheerfulness, helpfulness, faithfulness and responsibility. Character grows from the cheerful acceptance of responsibility.

Lasell is a school of varied opportunities, with teachers of specific personalities. Principal Bragdon, awake to the necessities of each generation, has selected his educational staff with a view to present each branch in the school curriculum in its most forceful and convincing manner. His desire, recognized by his co-laborers, stimulates each, not from a spirit of rivalry, but from true emulation to create a perfect whole; yet, in every branch the attitude of your minds determines the result. It is for you to realize that in order to receive the greatest benefit from your instruction here every lesson must mean to you *life and personal development*. You must have faith, not only in yourself, but in others; you must have courage, which is born of high purpose; you must carry with you an atmosphere of hope and good cheer, and make an effort each day to live that which you are ambitious to become.

Set your ideals high, for "the height of the ideal which you follow is the measure of your character and the index of your achievements." Try each day to idealize the commonplace by looking for the best. "Seek, and ye shall find." Seek for the ideal in your school, in your teachers, and in your companions, and, finding, let nothing separate you. Do not let disenchantment appear to you as wisdom. You yourself may be responsible for your disappointment.

However, it is not the discovery of ideals, but the search for them, that elevates. No honest endeavor was ever yet lost. Although a person may fail of the supposed object toward which

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he is striving, the greatness of soul which he realizes by the effort is, after all, the true reality. Greatness does not consist in what a man has, or attains, but what he becomes, or is. The soul is bound on a mystic quest which is so far beyond the judgment of the brain we use that we must needs place before us temporary aims to lure us on to renewed endeavor. Attainment satisfies but for a moment. That moment is the one in which we look out from the high platform which we have attained and perceive a greater. Then the divine discontent comes upon us, and we strive again. The lesson of it all is, that we must not gaze with longing eyes upon the past, but with its wealth of meaning well garnered in the soul advance with gladness, in the conviction that the world is better and greater than we thought. Emerson says: "The voice of the Almighty saith, 'Up and onward forever more;' and years of experience and wisdom give the following tribute to such pursuit:—

"My boyhood chased the butterfly,  
And when the shower was gone,  
Sought treasure at the rainbow's end,  
That lured me wond'ring on.

"I caught no bow or butterfly,  
Though eagerly I ran,  
But in the chase I found myself,  
And grew to be a man.

"In later years I chased the good,  
The beautiful and true,  
Mirage-like forms that take no shape,  
They flit as I pursue.

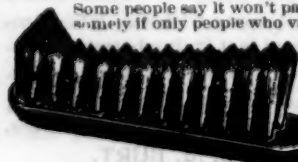
"But while the endless chase I run,  
I grow in life divine;  
I miss the ideals that I seek,  
But God Himself is mine!"

This, my friends, in the message of ideals. "As a man thinketh, so is he." Place yourself continually in the atmosphere of purest thought, and it will be rewarded in your completion of character.

Tomorrow our duties begin. Tonight we welcome you with loving tenderness, and desire to plant firmly in your hearts the thought that your growth, welfare and happiness are our deepest consideration.

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## THE CONFERENCES

## EAST MAINE CONFERENCE

## Rockland District

**Rockport.** — Under the stirring enthusiasm of Rev. J. H. Gray this charge is surging ahead. The church and parsonage have been repaired and painted at a cost of \$250 — all paid. The pastor's claim has been advanced \$100. All lines of activity are well in hand. Social services, Sunday-school, and the more public services are well attended.

**Rockland.** — Church repairs are being talked up by the pastor, Rev. L. L. Hanscom. They are much needed. It is to be hoped that the "head of the district" will see its way to put its church property into condition equal to the best. People love best to worship in cheery, beautiful church edifices. Success to pastor and people in their endeavor!

**Northport.** — An old-fashioned quarterly meeting day was observed here. In the morning there was an excellent and largely attended love-feast, under direction of Rev. I. H. W. Wharff. At 10:30 Rev. W. S. Jones, of South Portland, preached of "The Lamb of God that taketh away the sins of the world." In the afternoon an excellent sermon upon "The Humanity of Jesus" was given by Rev. John Tilling, of Brewer. A social praise-meeting, followed by a sermon by the presiding elder in the evening, finished the day. A large attendance marked all the services, which were held in the temple at the camp-ground. Pastor Bryant is doing all that can be done to lift the people religiously in this difficult field; and God is blessing the work.

**Wiscasset.** — The pastor, Rev. B. G. Seaboyer, gave the presiding elder an ample and enjoyable taste of the labor this charge affords its pastor. Preaching at the county seat in the morning was followed by the same in a school-house at Birch Point in the afternoon, and on the island of Westport, ten miles from Wiscasset, in the evening. It was on one of the broiling Sundays in August, but the appreciative islanders turned out to the full of their roomy chapel for the worship of God. Another ride of ten miles brought us to our parsonage quarters in Wiscasset. It was a good day. Work on the charge is going well, and Pastor Seaboyer looks for large victory. Improvement in church property is the order of the day.

**Thomaston.** — This charge is vigorous with an enlarging life. Rev. W. H. Dunnack keeps all the enginery moving. An enthusiastic Junior League of 70 members is a feature of this life. The Epworth League is flourishing, and works every department. The League has raised \$75 toward church interests since Conference. The Sunday-school is in fine condition. Congregations are good, and the very-much-alive pastor has raised by subscriptions more than \$1,300 toward the debt as a Twentieth Century Thank-offering.

**Cushing.** — The presiding elder enjoyed a very pleasant Sunday on this rural charge with the pastor, Rev. William Berkeley, visiting and

preaching at the two appointments, which are four miles apart. To keep a churchly interest vigorous among so scattered a community means no little labor and skill on the part of a pastor.

**Round Pond and Bristol.** — The pastor, Rev. Daniel S. Kerr, is about to leave this charge to attend Garrett Biblical Institute. The people and the presiding elder are sorry to lose this excellent brother, but are more glad that one of our best young men feels the need and has the purpose to prepare himself more largely for the work of the ministry. Would that many others would follow his example! The work of the charge is well in hand, and the people are ready to take a new hold with the right man, whom the presiding elder is expected to find.

**Camden.** — Calais has taken from Camden, and Camden has taken from Searsmont — of course by due process. Bucksport Seminary captured the preacher from Calais by election of the trustees — a wise move on the part of the board, by the way, and one that promises great good to our Seminary — and the other moves followed naturally by invitations and the consent of the presiding elders and the episcopos. Rev. George M. Bailey, who was at Searsmont, is opening well at Camden, and the Camden people feel they have the right man for the place.

**Personal.** — The presiding elder is still held at Northport Camp-ground by sickness in his family. Three of his children are sick in bed. He has been obliged to postpone district work for the present. Favorable symptoms prevail, however. He hopes to get moved and at his duties by the 22d inst.

**Camp-meeting.** — The meeting at Nobleboro was denominated one of the best in many years. Enthusiasm, spirituality and brotherly love marked every service. The preaching was plain, practical, forceful, sensible, as well as orthodox, unctional, impressive. The social services were spirited, sweet, heart-searching. The singing, under the direction of Revs. A. L. Nutter, A. E. Morris, and F. Palladino, was inspiring. Sinners were convicted, souls were saved, and saints were enlarged in their desires and purposes to live for God. The preachers were Revs. W. F. Berry, of Waterville, G. G. Winslow, of Belfast, C. F. Smith, of Georgetown, F. Palladino, of Damariscotta, S. A. Bender, of Bucksport, W. S. Jones, of South Portland, H. L. Williams, of Boothbay Harbor, L. L. Hanscom, of Rockland, A. J. Lockhart, of Pemaquid, C. W. Lowell, of Windsor, and D. S. Kerr, of Round Pond. A highly esteemed and profitable feature of the meeting was the 4 o'clock Bible readings by Rev. Robert Sutcliffe, pastor of our church in Bucksport. T. F. J.

## Bangor District

**Camp-meeting.** — The camp-meeting season, which commenced with us Aug. 5, is now over, and most of our pastors are busy gathering in the fruit, of which, we are happy to say, there is much, and good material to be used in still greater revivals. The Associations at Foxcroft and Littleton were fortunate in securing the services of Rev. L. H. Baker, evangelist, of Ohio,

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who showed himself a man approved of God, under whose efficient leadership many were led into the kingdom of Christ. Miss Grace Wisenall, of Covington, Ky., most efficiently led the children's meetings, and won many hearts for Jesus. There was the largest attendance of ministers we have ever seen, and they were ready for any service, thus contributing largely to the success of the meetings. It seemed as though the old-time power was upon us and the place where we trod was holy ground. The attendance was very large, but the people were orderly.

Maxfield and Mattawamkeag were well attended also, and were seasons of great blessing to the people. Rev. Mr. Hart, of Everett, Mass., rendered most efficient service at Mattawamkeag and Miss Nellie Thompson at Maxfield. Rev. C. W. Stevens, of Howland and Montague charge, who has wrought most successfully for more than three years, and was the founder of the Maxfield Camp-meeting, has just been most sorely afflicted by the sudden and sad death of his wife. The whole community are in tears, for she had greatly endeared herself to the people. His heart is broken, but grace sustains.

**Dexter and Ripley.** — Rev. Dr. O. H. Fernald, after a heroic struggle with broken health, has finally concluded to take absolute rest for a time, and has gone to his home in Southwest Harbor. In the more than two years of service at Dexter he not only wrought efficiently, but greatly endeared himself to the people. He showed himself to be a Christian gentleman and commanded respect. We greatly regret his compulsory retirement, but sincerely pray that needed rest will fully restore him. The place has not yet been supplied. It is a splendid opening for the right man — an elegant new church, a fine parsonage, and some of the best people in the wide world.

**Corinna.** — By dint of great effort, coupled with wisdom on the part of the pastor, Rev. H. G. Holmington, the old union church edifice becomes the property of the Methodists. An unusual thing! A movement is already on foot for its complete transformation, which will mean an outlay of about \$2,500. The society are greatly encouraged, and are delighted with their new pastor and his wife.

**Greenville Junction.** The new church is rapidly advancing to completion, and is a thing of beauty and convenience. The devoted and efficient pastor, Rev. C. H. Raupach, is giving his very life to the enterprise, and is quite success-

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ful in raising the necessary funds. We hope to dedicate about the middle of October. This is a new but very promising opening, and we trust the earnest appeals of the pastor for help will continue to receive substantial responses.

*Van Buren.*—This is another new field, and our little church here is said to be a gem. It will soon be ready for dedication. It is not money we need here so much as a good, "all-round," devoted pastor. Where and who is he?

*Kingman and Prentiss.*—This charge is coming to the front. The pastor, Rev. H. M. Moore, is occupying the new parsonage he has just purchased at a great bargain. If preaching doesn't support him, he can go to farming, for his purchase includes eighty-three acres of land in a good state of cultivation. And now, to add to the pleasure of the conditions, his wife has presented him a new baby boy. Surely this charge flourishes.

*Easton.*—The new church at Easton Centre is progressing, and the people are greatly interested. Rev. E. O. Smith, the pastor, is looking right after it and all the interests are wisely managed. The dedication will soon occur. General good feeling prevails on the district. Revival is in the thought and plan of the pastors. We hope soon to report great advancements along this line. E. H. B.

## NEW HAMPSHIRE CONFERENCE

### Concord District

*Landaff.*—Services in commemoration of the centennial of Methodism on this charge are to be held Sept. 23-30. The pastor, Rev. Willis Holmes, is making preparations for a grand occasion. In this he is ably seconded by the local committee. Among those expected to be present are Dr. J. E. Robins, Revs. J. W. Adams, Irad Taggart, Wm. Warren, and no doubt others whose names we have not heard. Old pastors and friends will be cordially welcomed. Write the pastor if you can come.

*Epworth League Convention.*—While the other conventions have been good, this is to be the best. All thoughts will turn toward Concord, Sept. 26 and 27. Let there be a rally of the Leaguers of the Conference that will stir the capital city. The committee have one of the best programs ever presented in the State for such an occasion.

*Plymouth.*—The contracts have all been let for the repairs on the church. Every dollar of the money is on subscription. For some weeks the people will worship in the vestry. When they go upstairs again, they will find the place beautifully frescoed, a new carpet on the floor, all the woodwork newly dressed, the organ moved back several feet to make more space for the singers, and the room fitted with electric lights. Pastor Cleveland is greatly delighted over the prospect, and his people are as pleased as he.

*Jefferson.*—Since July 1 the pastor, Rev. R. E. Thompson, has had an assistant in the person of Sargeant Kinney, a graduate of our Conference Seminary, who is preparing for the ministry. He has been over this large field, calling on the people, reading the Scriptures and praying with them when he could, and having religious conversation. Up to the time of our last visit he had called on 185 families, many of whom do not attend church at all. Such work, on such a large field, cannot be done very easily by one who has, beside this, to be the preacher and do hard work in the study. The pastor is busily pushing the work, seeking to leave no part of it untouched.

*Grange.*—This little society is full of courage. The people are at work improving the grounds about their church, and intend to do more. They enjoy the services of Rev. J. L. Felt, their pastor.

*Lancaster.*—The people are getting back again after their vacation. The pastor is to be away a little while now. The work is moving on very well.

*Groveton Camp-meeting.*—The date was Sept. 3-7. The weather was pleasant except Thursday evening, when it rained hard. There was quite a good attendance and a very good meeting. Several decided to live a Christian life. The singing was led by Rev. J. L. Felt. The following brethren preached: Reva. H. E. Allen, Willis Holmes, R. E. Thompson, A. P. Reynolds, L. R. Danforth, W. A. Loyne, J. L. Felt, Samuel McLaughlin, T. E. Cramer, C. E. Clough, and F. F.

Reynolds. Mrs. Nellie B. Morse conducted a children's meeting Wednesday and Thursday. Last year it was decided to reseat the grounds and shingle the preachers' stand. The shingling was done last fall, and the new seats put in this summer. They are slat seats, movable, and are now stored away in the society houses. Thus they are not exposed to the weather. No campground in the State is so well and comfortably seated as this one. A little debt still remains that we were not able to provide for.

*Weirs.*—All are sorry to lose from the pastorate here Rev. D. H. Gerrish, who has served this people for two and a half years very faithfully. He goes to Boston University. We feel that we have done a good thing for the church in placing the work in the care of Rev. J. R. Dinsmore, who will carry it in connection with the work at Lakeport.

*Revival.*—There is much talk about the revival that is coming. The letters of some of the preachers are full of that thought. Let it be the prevailing thought all around!

*The Seminary.*—All are glad to know that there is already a large attendance on the present term. A great many new students have enrolled. The new \$100 plan is taking. The reduction of rates no doubt has called in many. There are enough young Methodist people in the State to crowd the place. Keep talking it up.

*Tilton.*—The repairs on the church are completed. The reopening services were held Sunday, Sept. 9, when the pastor, Rev. Wm. Warren, preached on "The Importance of Public Worship to the Individual and Community." The sermon is very highly spoken of. In the evening Dr. Knowles gave an address. All are delighted at the appearance of the audience-room.

*A Jesse Lee Memorial Preachers' Meeting* is being planned for, to be held, Nov. 13 and 14, at Woodsville. This is for the White Mountain district. Later in the year we shall expect one to be held in the southern part of the district at — well, may be at Suncook. B.

### Manchester District

*St. Paul's, Manchester.*—This is one of the happy societies in that the debt on the church property is entirely canceled. This is one step in the Twentieth Century Thank-offering. Tilton is also getting quite a lift from this people. The Preachers' Aid, also, has been remembered of late with a handsome gift. Pastor and people are alive and at work and seem very happy together. The W. F. M. S. held a very successful missionary meeting in this church, Sept. 11, at which time Miss Grace Stephens and Sooboonagam Ammal were present and thrilled and instructed all hearts.

*Nashua, Main St.*—The pastor, Rev. J. M. Durrell, is at home from vacation and taking hold of the work in his usual style. Mr. Durrell, with the members of the quarterly conference, has been planning for systematic work for the Twentieth Century Thank-offering. Sept. 10 this church was blessed with a visit from Miss Grace Stephens and Sooboonagam Ammal, which was an inspiration to all the people. The pastor introduced them to the juvenile department of the Sunday-school, and the entire school rose, waved their handkerchiefs, and said, "Welcome to Miss Stephens and Sooboonagam Ammal." Miss Stephens related some incidents of her work among the children, Sooboonagam Ammal sang to them, and they each greeted the school with the Oriental salute. In

the evening there was a large audience, many of whom were young people, and all listened with intense interest while Miss Stephens told what it means to be a follower of Jesus in India and urged upon them the great need of support for this most promising work. Sooboonagam Ammal followed with her testimony and songs in English and her native tongue, until the audience was powerfully moved. The testimony of good listeners is, it was a fine revival service, and the impression made was lasting. A good sum was pledged in thank-offerings, more has come in since, and still more is to follow.

*Brookline.*—The work here is prospering under the leadership of Rev. H. E. Foote. All is harmonious, and both pastor and people are happy. A new furnace will be placed in the church in the very near future, and the money is on hand to pay the bills.

*Enfield.*—The pastor of this church has been voted a vacation of three weeks. One person recently joined here by letter. The Epworth League is wonderfully revived, and is growing in numbers, and doing good work under the new president, Mr. Willmot. Everybody will rejoice to know that through the untiring efforts of Pastor Montgomery the debt on the parsonage property has been canceled, leaving the society free from all indebtedness. We hope others will copy this example. C.

## MAINE CONFERENCE

### Lewiston District

*Raymond.*—This town is a part of the "hill country" of Maine. Some of the finest views in the State are to be had from the summits of these lofty hills. An unfortunate state of things exists here. Our church has been defunct for years, and the edifice has been sadly out of repair. Near by, a sister church has a good edifice, and by combining their forces the people have been able to support regular preaching, though the salary has been small. In the spring two or three prominent families in this sister church desired a change of pastors, and succeeded in securing the same, notwithstanding the pastor's very general popularity. The result has been that the disaffected ones have hired Rev. W. H. Gowell, formerly a member of the Maine Conference (an excellent brother, but now independent of any ecclesiastical affiliation), to preach for them in the Methodist church. We spent Sunday, Sept. 2, with them. Eighty or more were out on this very hot Sunday, and services were also held in the other church. Both churches are quite a distance from any village. Some repairs have been made on the old edifice, and others are contemplated. We gave them the best advice that we could, and await future developments.

*Cumberland and Falmouth.*—The people were very loth last spring to part with Rev. J. B. Howard and wife; and so it was not easy for the new pastor and his wife to command at once their enthusiastic support. But Rev. and Mrs. E. W. Kennison are surely winning their way, and the people are showing their loyalty in a commendable manner. There are many very desirable features characteristic of this pastorate, but the opportunities for aggressive work are not equal to those in many other places. The year promises to be a good one.

*Harpwell and Orr's Island.*—Orr's Island is the scene of Mrs. Stowe's "Pearl of Orr's Island." It is a part of the town of Harpswell, but has its own striking individuality. This whole vicinity is a very popular summer resort. Hundreds have been turned away from the



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island this summer from lack of accommodations. Rev. C. H. Young owns a dory, a small gasoline launch, and a bicycle; so he gets over both land and sea in a lively manner. He is superintendent of schools, having nearly twenty under his charge; and much of his most fruitful labor is in this connection. When he visits the schools he holds a religious service in the evening. He has a grip upon the children and young people that it would be impossible to obtain in any other way. Saturday and Sunday, Sept. 8 and 9, were ideal days to be by the seaside.

**Ministers' Institute.**—The Interdenominational Institute held its sixth session in Lewiston, Sept. 8-8. Prof. A. W. Anthony, of Cobb Divinity School, presided. On Monday evening the famous Rev. C. M. Sheldon, of Topeka, Kan., spoke to fifteen hundred people in City Hall, on "The Value of a Man." This address was a very general disappointment. His fame as an author is much beyond his fame as a speaker; but in an informal talk before the Institute on Tuesday morning he made a fine impression. He has a great mission. The Institute furnished a rich program. Dr. Stuckenburg, an expert on sociology, gave great satisfaction. Prof. Mitchell of Boston University gave three very able lectures on: "The Beginnings of Prophecy;" "Amos and Hosea;" "The False Prophet." Prof. Anthony has just returned from his travels in Palestine and was able to give fresh thought and inspiration on such subjects as "Biblical Passages Illustrated by the Topography and Customs of Palestine. Other names and other themes are worthy of mention, but space forbids. Quite a sprinkling of Methodist ministers was noticed—ten or more being present at some of the exercises. This Institute occurs on the same week as the State Fair. It will be well for our ministers to make a note of this.

**Personal.**—Prof. John H. Pillsbury, of Waban School, Mass., was present, and assisted in the service at Harpswell on Sept. 9. His wife and boy accompanied him.

Mrs. Pinkham, wife of Capt. Jacob Pinkham, of Harpswell, is very poorly. This has been a home for the itinerant for a good many years. A. S. L.

#### Portland District

**Westbrook.**—Rev. C. F. Parsons is enjoying his new pastorate and is much beloved by the people. One of the largest collections for education ever taken in this church was received on Children's Day. The pledges on church debts secured by Rev. C. C. Phelan are being promptly paid. If the present business prosperity in the city continues, the present pastor hopes in a very few years to see the last dollar paid. Special revival services will open soon.

**Gorham, School Street.**—There have been large congregations during the summer months. The pastor has remained at his post, so that the village might have religious services. The opening of the State Normal School brings many new faces into the congregation and Sunday-school.

**Peak's Island.**—The wife of the pastor, Rev. L. H. Bean, has been very sick for more than a month, but is now slowly improving. Their many friends hope that she may be in her usual health before Oct. 27—the 50th anniversary of their marriage.

**Saco.**—Sunday, Sept. 9, was a day of refreshing. Six persons joined the church at the morning service, and three were received on probation in the evening. There were large congregations at both meetings. The pastor, Rev. E. C. Strout, has completely recovered his health and is doing full work.

**Pine St., Portland.**—Rev. E. S. J. McAllister has moved to 81 State Street, the parsonage having been sold. A large part of the credit for the election of a sheriff nominated by the Prohibitionists of Cumberland County is acknowledged by all to be due to this earnest preacher. Public sentiment in favor of enforcement of law was thoroughly awakened. E. O. T.

#### N. E. SOUTHERN CONFERENCE

##### Norwich District

**Moosup.**—Presiding Elder Bates has appointed Rev. Ernest W. Burch, of New London, to the pastorate of this church for the balance of the Conference year. Mr. Burch has moved his family into the parsonage. He began his labors on Sunday, Sept. 9, and his services were very

greatly enjoyed by the people. A young man, of excellent ability, consecrated to Christ and his work, his appointment to this field in the present emergency is most providential.

**Mashapaug.**—Four persons were recently received into full connection. This place is favored with a number of summer visitors, many of whom attend, while here, the services of our church, thus making the summer congregations the largest of the year. The presence of several ministers among the visitors is an inspiration to the pastor, and also helps to lighten his labors by their willingness to assist. Rev. C. W. Morrow, of Norwich, Rev. E. W. Bishop, of Stafford Springs (Congregationalist), and Prof. S. M. Lindsay, of Philadelphia (Presbyterian), each occupied the pulpit once, at the pastor's invitation, to the great pleasure and profit of the people. A series of Sunday evening sermons on the "Pilgrim's Progress" was delivered by the pastor during the summer.

**Burnside.**—The pastor, Rev. W. J. Smith, enjoyed a month's vacation with his family at Newport, returning for the first Sabbath in September. Through the generosity of one of the members, who subscribed one hundred dollars, leaving only about twenty-five more to be raised by the people, the kerosene lamps have given place to electric lights in church and Sunday-school room. This needed improvement is greatly appreciated. Pastor and people are looking forward hopefully to the work of the coming months.

**Our Opportunity.**—We hear many good words from the laity who are readers of ZION'S HERALD in favor of our church paper. The number of its regular readers ought to be greatly enlarged. Let us begin the canvass at once, and

thus give our people the largest benefit from the very generous offer of the publisher.

SCRIPTUM.

#### New Bedford District

**Nantucket.**—On Sunday evening, July 1, the pastor, Rev. J. O. Rutter, preached a temperance sermon before the W. C. T. U. The annual Sunday-school picnic was largely attended and made a very enjoyable occasion. Rev. Geo. M. Hamlen, D. D., administered the sacrament of the Lord's Supper, July 29, assisted by the pastor. At the evening service Mrs. Hamlen gave an interesting account of their work in the South. A collection of \$20 was taken for the Twentieth Century Fund and Freedmen's Aid and Southern Education Society. Mrs. Katherine Lente Stevenson, president of the State W. C. T. U., gave a lecture in the church on the World's Convention held in Edinburgh, Scotland. At the close a reception was extended to Mrs. Stevenson and Mrs. L. B. Tyng, vice-president, from Peoria, Ill. Ice cream and cake were served. Although there is much to claim the attention of the church in the summer months, the spiritual interests are not neglected. The prayer and class-meetings are well attended.

**Westport Point.**—This charge, reached by a fourteen-mile stage ride from New Bedford, is one of the most delightful spots imaginable. In the summer the town is crowded with the most desirable class of summer visitors. On Sunday, July 29, Dr. Geo. W. Knox, professor of history and philosophy of religion in Union Theological Seminary, New York, delivered a sermon in which he dwelt largely on the condition of affairs in China. A residence of fifteen years in Japan gave unusual interest to his words. On

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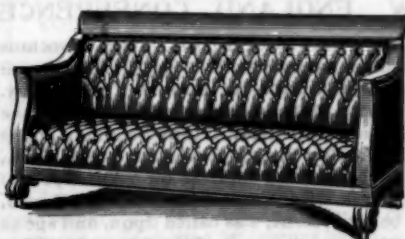
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The frame is golden oak, and the covering is a heavy library leather. The seat and back are deeply tufted and very solidly stuffed. The sides are smooth. The upholstery is all hair, and the piece is good for 25 years of hard service.

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Sunday, Aug. 12, Dr. Charles Cuthbert Hall, president of Union Theological Seminary, whose summer home is here, and who largely influences the class of summer visitors, preached a masterly sermon to an interested congregation. Dr. John Allen, of Tarrytown, N. Y., occupied the pulpit, Sept. 2, to the delight of all who heard. The ladies of the church held a very successful sale of fancy articles. The decorations of the building and stalls were most artistic. On Wednesday, Sept. 5, Mrs. W. E. Knox, mother of Professor Knox, gave an informal talk on "Woman's Work for Woman in Foreign Missions." The presence of her granddaughter, who was born in Japan, dressed in native costume, added to the interest of the occasion. Afternoon tea was served at the close of the address. The proceeds are to be sent to the missionaries and native Christians who have lost everything by the Boxer outrages. Rev. John Thompson is pastor.

**Taunton, Grace Church.**—The annual convention of the New Bedford District Epworth League will be held with this church, Wednesday, Oct. 10. Revs. Dr. W. T. Perrin, Geo. S. Butters, and E. F. Studley are among the speakers. The Taunton Leaguers extend a cordial invitation. Let it be a rallying of League forces! The pastor of the church is Rev. B. F. Simon.

**Fairhaven.**—At the September communion 7 probationers were received into full membership. The pastor, Rev. S. E. Ellis, has enjoyed a four weeks' vacation. The spiritual interest has not flagged during the summer months, and the usual attendance at prayer and class-meetings has been maintained.

**East Wareham.**—The Epworth League observed their seventh anniversary with appropriate exercises. Mr. Wm. S. Davis, district president, and Rev. John E. Blake, of Sandwich, made the addresses. The pastor, Rev. Wm. H. Butler, conducted a very interesting service on a recent Sunday evening, delivering an address upon our work in the Cape de Verde Islands. He also gave a short address to the Portuguese brethren in their own language. About six dollars was raised to help this branch of the work.

The October meeting of the District Ministerial Association will be held with this church, the 8th and 9th. Will the brethren please notify the pastor, at once, concerning their wishes for entertainment? The railroad station for East Wareham is Onset Junction.

**Bourne.**—Extensive alterations and repairs, including the raising of the meeting-house for the addition of a vestry, have been decided upon, and work has already begun. Generous friends of Methodism have contributed liberally. Mr. E. G. Perry, the energetic recording steward, is soliciting the funds. Rev. S. F. Johnson is pastor.

**Sandwich.**—The pastor, Rev. J. E. Blake, is taking his annual vacation in New Brunswick, N. J. The pulpit will be supplied during the month. Mr. Geo. H. Wilbur, a local preacher, who has recently engaged in business at East Wareham, supplied, Sept. 9.

**South Middleboro.**—The preaching service has been changed from 1 P. M. to 11 A. M. Rev. B. F. Raynor is faithfully caring for the work here.

**Personal.**—Rev. C. H. Walter, pastor at Bryantville, has been appointed superintendent of the Orphanage, Barre, Mass.

Rev. J. G. Gammons, Ph. D., for the past three years president of the Cadman's Neck Camp-meeting Association, Westport, presided over a successful session of that body, Aug. 8-17. Dr. Gammons is pastor of the Methodist Church at Arnold's Mills, R. I.

Rev. M. B. Wilson, pastor at Little Compton, R. I., is president of the Borden Local Union of Young People's Societies, which includes this section, and presided (at Cadman's) on Young People's Day. The address of the day was delivered by Dr. Charles Cuthbert Hall, president of Union Theological Seminary. Dr. Hall has been chosen to go to India to lecture in her principal cities on the subject of the Christian religion. A wealthy lady pays the expenses.

L. S.

#### Brockton and Vicinity

**Campello.**—On a recent Sunday, Mr. James Oldham, son of Rev. John Oldham, of Niantic, Conn., and principal of the Moosup (Conn.) schools, preached for Pastor Cady. The sermon gave excellent satisfaction. One

of the local papers characterized it as "substantial in thought and eloquent in expression." The contract for remodeling the parsonage was awarded to Crowell & Briggs, and they began work, Monday, Sept. 10. The roof of the kitchen is to be raised and another room added. A portion of this space will be made into a bath-room. The chimney in the centre of the house will be removed, and the parlor and sitting-room will be connected with arch and folding-doors. The house is to be equipped with hot and cold water arrangements and several other improvements are to be made.

**Brockton, Franklin Church.**—Mr. Philip Reynolds, a well-known member of this church, celebrated his 80th birthday by presenting the society with \$1,300. This amount will cancel the indebtedness on the church property. The story of "Father" Reynolds' connection with Brockton Methodism, if written, would be more interesting than any romance. When the old Central was struggling under a burden of debt, back in the fifties, Mr. Reynolds practically gave all he had to rescue her. Many churches in New England are indebted to his generosity. May "Father" Reynolds live long to bless Brockton Methodism and to inspire men of means to large giving! Another member of this church is in the public thought just now. Mr. W. E. Beals, of the firm of Beals & Orcutt, is prominently mentioned as one of the Brockton men likely to be nominated as a candidate for the Massachusetts House of Representatives. Mr. Beals is a younger man of ability, and his friends believe that he would worthily represent the thriving shoe city in the Great and General Court of the State.

**Brockton, Central.**—Dr. Kaufman preached at Cottage City, Aug. 12, and later he gave the address on Epworth League Day at the Northport (Me.) camp-meeting. Mrs. Kaufman and their son, Paul, spent the season at Chautauqua.

**West Abington.**—Rev. S. A. Stephan, a former pastor, having just returned from a European trip, has been spending a few days on this charge.

**Rockland, Hatherly Church.**—On Labor Day, an all-day meeting was held in this church. It was a season of gracious spiritual uplift.

**Presiding Elders.**—Dr. Bass is holding his third quarterly conferences in this vicinity. This elder is a fine preacher, and the churches listen to his sermons with great interest.

There lies before the writer a letter sent out to all the preachers of New Bedford District by the presiding elder, Rev. T. J. Everett. It is deeply spiritual in tone and has the ring of victory.

**Vacation.**—Not a church in this vicinity has been closed during the summer, although nearly all the ministers have enjoyed a season of rest. At this writing nearly all the preachers are at work again. There seems to be a purpose to utilize all the organizations in the church and all spiritual forces for the development of highest Christian character and the salvation of men.

**Personal.**—Rev. F. P. Parkin, D. D., of Trenton, N. J., has been visiting friends in Brockton and vicinity. Dr. Parkin is always a welcome guest.

During Dr. Kaufman's vacation Rev. J. H. MacDonald, of Fall River, preached twice in Central Church. The sermons were greatly enjoyed. G. E. B.

#### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The devotions were conducted by Rev. E. S. Best. The general theme was, "A Basket of Summer Fruit." Rev. E. M. Taylor, D. D., spoke on "The Visit of the Cuban Teachers;" Rev. Arthur Dechman spoke of "The Passion Play;" Rev. C. A. Crane, D. D., gave an interesting address on "An Aspect of the Chinese Situation." Rev. W. I. Haven, D. D., being present, was called upon, and spoke interestingly of the work of the American Bible Society, denying the current report that the Society was obliged to sell its property in New York. Dr. J. W. Butler was also called upon, and delighted all with incidents from his work in Mexico and his recent visit to England.

"English and American Methodism Compared and Contrasted" will be the subject of a paper by Rev. W. H. Meredith to be read before the meeting next Monday.

#### Boston District

**Bromfield St., Boston.**—The pastor, Rev. John Galbraith, Ph. D., has arranged a series of ser-

mons for Sunday evenings, which he is pleased to term "Character Sketches." It is his excellent purpose to apply the truths of revelation and the principles of righteousness to the men and movements of today. His special topics are arranged as follows: Sept. 23, "A Wise Political Adviser;" Sept. 30, "A Time-serving Politician;" Oct. 7, "A Model Governor;" Oct. 14, "An Irrepressible Reformer;" Oct. 21, "God's Nominee;" Oct. 28, "A Rejected Administration;" Nov. 4, "Our Candidate and Platform." There will be special patriotic and devotional music each evening.

**St. John's, South Boston.**—The Bible and mission study class of the Epworth League held their opening meeting for the coming season on Monday evening, Sept. 10, at the residence of their teacher, Miss Lillian Packard. It was a social gathering, and after the business of arranging for the fall and winter study was completed, Miss Packard suggested a number of missionary games which were very interesting, and from which much knowledge of the work in foreign fields was obtained. A light repast was served in the shape of products from China, Japan, and India. Mrs. L. D. Packard and Mrs. Palmer presiding, assisted by Miss Sumner, Miss Mosher, and the genial hostess. A four-and-twenty black-bird pie was a unique dessert which all enjoyed. Missionary hymns were sung with a true hearty spirit, and at a late hour the company dispersed. W.

**Worcester, Trinity.**—Dr. Dean S. Ellis and wife have returned from their long foreign trip, which included Scandinavia, the Paris Exposition, and the Passion Play. They have found the respite restful in every way. Rev. Charles Tilton, of Salem, spoke at the tenth anniversary of the League. The Woman's Foreign Missionary Society has raised, during the past year, above \$300 for the cause.

**Webster Square.**—A large accession to membership is recorded, the greater part from probation—a distinct gain, since no other church is thereby weakened to strengthen another. The pastor, Rev. B. F. Kingsley, spoke, Sept. 16, before the local Y. M. C. A. During the past year the League has raised and expended above \$100.

**Coral St.**—A series of monthly socials has begun, and activity along the whole line of church work may be depended on.

**Grace.**—Dr. Brady is once more in his pulpit, full of vigor and determination. An excellent program for the approaching League anniversary.

## Autumn Weddings

Intending purchasers of fine Porcelain and Cut Glass will find extensive exhibits of the best things to be seen in this line, viz.

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Porcelain Plates in single dozen,  
Jardinières and Pedestals,  
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sary is in contemplation. Edwin C. Beals and wife have celebrated their golden wedding, surrounded by children and grandchildren. They are still hale and hearty people, and are the parents of Mrs. Charles E. Squier and Mrs. Corwin M. Thayer, both of Grace.

**Laurel St.**—Pastor H. H. Paine and family are again at home, and the many wheels of our church polity are revolving as usual.

**Swedish.**—The Thomas St. people had a most enjoyable season on the 11th inst., when their former pastor, Rev. H. W. Eklund, of Brooklyn, was present and spoke at length. Only the long reaches of eternity can tell the good that Mr. Eklund accomplished in his ministrations here in the years ago. All the Swedish churches are intensely interested in the new effort to carry this city for no-license this coming December.

**Presiding Elder.**—Nothing in the superior work of Dr. Perrin ever more became him than the part that he took in an open-air meeting of the Salvation Army on a recent evening. There is no other instance recorded of a minister of the Gospel in this city taking his place by the side of these people, who at least have the courage of their convictions, and speak out vigorously for their cause. The Doctor spoke well, as he always does, surprising both the listeners and his associates. It would be a good thing if more Worcester clergymen would do likewise.

**Preachers' Meeting.**—This was held in Webster, Sept. 10, and was of unusual interest. The morning paper was by Dr. King, of Trinity, Worcester, and had for its topic, "What are Our Doctrinal Standards?" The preacher argued that our doctrines are well defined and cannot be changed; that they are Christian, Protestant, Evangelical, Arminian and Biblical as against Pagan, Roman Catholic, Liberalism, Calvinism and Rationalism, respectively. Dr. King assumes that creed will become stronger rather than weaker, and that progress will be along the line of a fuller development of our present doctrinal standards. The paper of the afternoon was read by Rev. Alexander Dight, of Webster, on the binding force of creeds. It was a radical and stimulating effort, provoking discussion which lasted till night. One of the pleasantest features of the day was the presence of Presiding Elder Perrin, who organized the ministers present into a prayer league in behalf of the forward movement. **QUIS.**

#### Cambridge District

**Hudson.**—Rev. Arthur Dechman, the pastor, has returned from his trip abroad, greatly enriched by what he saw and heard. His sermons, Sept. 9, were of special interest, being largely descriptive of the Passion Play at Oberammergau, as he saw and felt it.

**South Framingham.**—On Wednesday, Sept. 5, an informal reception was given to the pastor, Rev. L. A. Nies, and his wife on the occasion of his return from a trip abroad. The church was handsomely decorated, an orchestra discoursed music, while the Ladies' Aid Society looked after the refreshments. The vestry was crowded with those who came to give the pastor and wife a hearty greeting on their return. Mr. R. W. Heald was chairman of arrangements, Mr. Geo. Shutts making the welcoming speech.

#### Lynn District

**Maplewood.**—The reopening services at Maplewood began on Sunday with excellent sermons—in the morning by Rev. W. I. Haven, D. D., in the afternoon by Rev. F. J. McConnell, and in the evening by the presiding elder, Rev. E. R. Thorndike, D. D. A report of the entire services will appear in the next issue. **W.**

#### Springfield District

**Pelham and North Amherst.**—The pastor, Rev. R. C. Jacobs, is on his third year, and his acceptability to his people continues unabated. A recent Sunday evening congregation, the presiding elder reports, was large and interesting, and composed of males and females in exactly equal numbers.

**North Prescott and North Dana.**—The presiding elder, accompanied by Rev. W. H. Dockham, rode across from the camp-ground to hold the second quarterly conference, and found affairs in good condition. On a later Sunday Mr. Dockham occupied the pulpits.

**Leyden and East Colrain.**—Rev. D. B. Wyman

is attending to his duties as pastor, and at the same time is carrying on his studies for graduation at a college in Canada, intending to pass his examinations and take his degree. The finances of the charge are in good condition, and there is a good interest in the meetings.

**Easthampton.**—Rev. W. I. Shattuck, recently from one of our schools, has met a very kind reception, is pleased with the charge, and is winning the hearts of the people. The outlook is cheering.

**Shelburne Falls.**—The pastor, Rev. H. S. Dow, is diligent in pastoral visitation and desirous to see a revival.

**Charlemont.**—Considerable money has been expended in putting the church property in first-class shape; most or all of which, we understand, is raised.

**Colrain.**—Rev. F. M. Pickles is in favor with the people and is pushing things in his usual energetic manner.

**Southwick.**—The pastor, Rev. A. B. Tyler, is very much beloved by his people, and is doing good work.

**Monson.**—Rev. A. W. L. Nelson had a vacation of two Sundays, on which the pulpit was very acceptably supplied by Horace W. Broughton (Amherst, 1900). The roof of the church has been reshingled. On Labor Day Group 6 of the Epworth Leagues of the district was entertained by the local chapter. Three very profitable sessions were held, and about 140 visitors were present. The Epworth League has elected the following officers for the ensuing year: President, Amy Eaton; vice-presidents, E. J. Osborn, Ida Whitcomb, R. E. Shaw, G. L. Keeney; secretary, Lydia Eaton; treasurer, Mary A. Fuller.

**Feeding Hills.**—The carpenters will soon complete their work on the new church, replacing one destroyed by fire a year or two ago. The bills to date have all been paid, we understand. The church is pronounced "a little gem." Rev. H. G. Buckingham, pastor in Mil-tineague, has pastoral charge.

**Winchendon.**—On Sept. 9, this people celebrated the 25th anniversary of the dedication of the church. **H.**

#### For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## CHURCH REGISTER

### HERALD CALENDAR

New Hampshire Conf. Ep. League Convention at Concord, N. H.,	Sept. 26, 27
New Bedford Dist. Min. Asso. at East Wareham (Onset Junction),	Oct. 8-9
Rockland Dist. Asso. at Windsor, Me.,	Oct. 8-10
Northern Bangor Dist. Min. Asso. at Caribou,	Oct. 8-10
Augusta Dist. Min. Asso. at Winthrop,	Oct. 8-10
New Bedford Dist. Ep. League at Grace Church, Taunton,	Oct. 10
Norwich Dist. Min. Asso. and Revival Convention at Norwich,	Oct. 15, 16

**W. F. M. S.**—The meeting of the Conference and district secretaries at the Branch annual meeting in Springfield will be postponed from Monday evening, Oct. 8, to Tuesday afternoon, Oct. 9, at 5 o'clock.

**CLEMENTINA BUTLER, Home Sec.**

**YOUNG MINISTER WANTED.**—A young man wanted to supply work till Spring Conference. Beautiful location in rich farming country. Two churches. Salary, \$300 and parsonage.

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Do you read what people say about Hood's Sarsaparilla? It is curing all forms of disease caused or promoted by impure blood.

**W. H. M. S.**—The New Hampshire Conference W. H. M. S. will hold its annual meeting at Dover, Oct. 4. Let as many ladies as possible come. Pastors and others are cordially invited. The Dover ladies will provide entertainment.

**SUSIE P. BARCOCK, Cor. Sec.**

**W. F. M. S.**—The thirty-first annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society will be

held in Trinity Church, Worcester, Mass., Oct. 24-31. Any wishing to attend will please notify Mrs. John Legg, 5 Claremont St., chairman of hospitality committee, who will be glad to obtain reduced rates at hotels.

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### Marriages

**DUNHAM—STOWELL.**—In St. Paul's Church, Lowell, Mass., Sept. 12, by Rev. Manley S. Hard, D. D., assisted by Rev. L. W. Staples, D. D., Charles Nelson Dunham, of La Crosse, Wis., and Louie Rale Stowell, of Lowell.

**LAWTON—BURBANK.**—In Winhall, Vt., Sept. 12, by Rev. C. Magnus Charlton, of Perkinsville, Vt., Arthur L. Lawton, of New York, and Ione A. Burbank, of Bondville, Vt.

**RANDALL—MOODY.**—In Windsor, Me., at the Methodist parsonage, by Rev. C. W. Lowell, George Bert Randall and Mary F. Moody, both of Vassalboro (Cross Hill), Me.

**BRIDGHAM—DIGHTMAN.**—In Milltown, Me., Sept. 15, by Rev. M. F. Bridgham, Justin M. Bridgham, of No. 14, and Hattie Dightman, of Milltown, Calais, Me.

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE AND PREPAID to any reader of ZION'S HERALD. It is a specific for all kidney, bladder and prostate troubles, and one dose a day cures.

**NEW BEDFORD DISTRICT EPWORTH LEAGUE.**—The annual convention of the New Bedford District Epworth League will be held in Taunton, at Grace Church, Oct. 10. Morning session will begin at 10.15. A very interesting program has been arranged for each of the three sessions.

**CORA F. HUCKING, Cor. Sec.**

**PREACHERS' AID.**—The members of the Preachers' Aid Committee of the New England Conference will meet at the close of the Preachers' Meeting, Monday, Sept. 24, in Wesleyan Hall. A full attendance is desired.

**L. B. BATES, Chairman Com.**

**CHANGE OF DATE.**—The one hundredth anniversary of Landaff (N. H.) Church will occur Oct. 7-13 instead of Sept. 23-30, as previously announced.

**W. H. M. S.**—The nineteenth annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in South Park Ave. Church, Chicago, Ill., beginning Wednesday, Oct. 17, and continuing in session eight days. The meeting promises to be one of unusual interest and importance, and it is expected that the delegation and interested visitors will receive the courtesy heretofore extended by the railroads.

**MRS. F. A. AIKEN, Rec. Sec.**

The shoe department of Gilchrist & Co. offers a splendid shoe for ladies in the line of "Black Beauties" which they have on sale. Not only are they excellent in appearance and workmanship, but reasonable in price.

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## OBITUARIES

Our dead, they travel fast!  
Who sees them hurry past?

Scarce is the farewell said,  
Than — where are they, our dead?

Out of our touch, our reach,  
Out of our sight and speech,

As swift as thought they go,  
Past weariness and woe.

Yet, are they far away?  
We meet at break of day.

Not far from love and prayer,  
But into higher care;

Far from earth's pain and strife  
Into abundant life;

Far from the land of tears,  
To where their Lord appears.

He bids all discords cease,  
And takes them into peace.

Our dead — they travel fast,  
And rest with God at last.

— Marianne Farningham.

**Lord.** — Died, in Somerville, Mass., Aug. 13, 1900, at the home of her daughter, Mrs. C. H. Corliss, Mrs. Sarah Lord, widow of the late Sewell Lord, of Shapleigh, Me., and daughter of Mr. and Mrs. Mark Prime, of Berwick, Me.

In girlhood Mrs. Lord joined the High St. Methodist Episcopal Church, of Somersworth, N. H. On her marriage and removal to Shapleigh she connected herself with the Newfield Church, and at the time of her death was a member of the First St. Church, of Somerville. From the time of her conversion in girlhood the church of her choice was very dear to her, and for forty years she was a reader of ZION'S HERALD.

Mrs. Lord died of cancer. One of the most delicately fastidious of people, and growing more so with advancing years, no one but herself could know the depth of her agony, when in the earliest stages of the disease she thought what it might be. With all her mind and with all her flesh she shrank from it, and the strength and depth of her loyalty to God must be measured by that very shrinking. Through it all she never once blamed the Creator that such things should be. When any one about her was inclined to count it cruel that human beings should be subject to such a disease, she always said: "It is not God's fault. I love and trust Him as I never did before, and I love the Bible more;" and she would often add: "Perhaps I needed it; I have learned so many lessons from this sickness." She suffered some pain, and great weariness, and longed to go to God. That pain and weariness can best be realized by what was to me one of the most pitiful incidents of my mother's illness: About three weeks before she died, as she was sitting up for a few minutes, her poor head fell forward upon her breast almost as if she could never lift it again, and in a low, broken voice she murmured: "O God, be merciful!" To me it seemed the sublimity of trust and devotion that she should trust on and love on when the Power of which she besought mercy seemed to heed not and answer not. "Though He slay me, yet will I trust Him." May we too be helped through all things to trust and to love! R.

**Smith.** — Miss Edith E. Smith passed away at the home of her parents at East Dixmont, Me., Aug. 13, 1900, aged 25 years and 7 months.

Miss Smith could not remember the time when she was well. For more than twenty years she suffered, at times obliged to sit among the pillows, at others able to be about in the open air. While her brothers and sisters romped and played she sat in the old armed rocker;

while they went to school she read and studied at home, and with her mother's help was able to make fair progress. Medicine seemed to do her no permanent good, but it was thought that she might in time outgrow her malady, and for a time all were encouraged. But a few years ago her nerves began to suffer, and she had not the vitality to resist the repeated attacks of St. Vitus' Dance, which grew more and more severe till the end.

Miss Smith gave her heart to Jesus early, and joined the class at its inception at East Dixmont. Her father, Walter G. Smith, has been class-leader there ever since the class was organized several years ago. So long as she was able she was faithful in attendance and testimony, and often took it as a hardship that she could not go to church. In all of her sufferings she was patient, never complaining, ever hoping for relief. She bore her cross patiently till Jesus took it away and gave in its stead the crown. The last week of her life she was unable to talk owing to the nerves of her throat, but we knew that when she could give a testimony it had been full of faith, and so we trust that her heart was upheld to the end. We all miss her pale yet cheerful face, but we know that our loss is her infinite gain, and thereby is supplied one more tie to bind us to the other world.

C. F. S.

**Mabry.** — Mrs. Hannah Mabry died at the home of her son, Rev. M. K. Mabry, in Turner, Me., on Aug. 19, 1900, at the advanced age of 94 years.

Aunt Hannah, as she was familiarly called, had spent nearly all of her long and useful life in Hiram, and there her remains were carried to be laid beside her husband, who passed on several years before her. She leaves two sons — Madison K., mentioned above, and Royal, who still resides in Hiram. Six grandchildren also remain to remember the kindness of the grandmother who for years filled the place of a mother to them. Five of these, with great-grandchildren and a large company of relatives and friends, assembled at the Methodist Episcopal church in Hiram to pay their last tribute of respect to one who had ever been true to her convictions of right as a neighbor, relative and friend.

Aunt Hannah was for many years a member of the W. C. T. U., and was always ready to make any sacrifice for the cause of religion and temperance. She retained her faculties up to the last day of her life, and without any sickness she heard the summons for which she had long been waiting, and fell asleep in the arms of her Saviour.

The funeral was conducted by Rev. Mr. Nelson, assisted by Rev. A. P. Sanborn, an aged and totally blind minister, and remarks were also made by a white ribbon sister, in accordance with a request made by Mrs. Mabry some years ago. Her memory will long be cherished as one who hath done what she could.

MRS. W. L. DAVIS.

**Waterhouse.** — Moses Waterhouse was born in Richmond, Me., Jan. 18, 1816, and passed into rest from Monmouth, Me., July 8, 1900.

Mr. Waterhouse was converted at the age of sixteen, in a prayer-meeting held in his father's kitchen, under the labors of Rev. John Young. He soon after joined the Methodist Church, and through his long life continued a faithful and consistent member thereof. He came to Monmouth in 1841. His natural disposition was retiring, hence his Christian testimony and church service were quiet and unassuming; but the current of divine grace flowed deep in his soul, and the things of God were real and experimental to him. The last two years of his life were spent in much weakness and suffering, but he now rests in Jesus.

Mr. Waterhouse was twice married, his first wife being Martha Marston, who died in 1881. His second marriage was with Sarah A. Gordon, who survives him. One brother, Elias, the last of eight long-lived brothers and sisters, waits amid the shadows of twilight to hear the summons that shall reunite the family circle above.

H. L. N.

**Freeman.** — Mrs. Elmira J. Freeman passed from her earthly home to the heavenly from Arrowsic, Me., July 13, 1900, aged 72 years.

One of the oldest of a large family of children, she is survived by four — two brothers, James Spinney, of Bath, and Geo. P., of Arrowsic; and two sisters, Mrs. Todd, of Georgetown,

and Mrs. Eliza Drummond, of Arrowsic. Her family were closely connected with the Methodist Episcopal Church which she joined with her husband, Mr. Samuel S. Freeman, in 1867.

The later years of her life she has been confined to her home by care and sickness. Her husband, after several years of ill health, passed away two years ago. With but a brief respite she was taken with a shock, which was repeated last spring. Just before Conference in April a fall broke her hip from which she suffered thirteen weeks and then was released to join those gone before. She leaves one son, who has cared for her as tenderly as a son could. In all of her suffering she was patient and cheerful, her faith strong to the end. It was a pleasure to wait upon her, and many of her neighbors remember her silent testimony to the keeping power of Christ.

Her funeral was held on Sunday, July 15, when her many friends and neighbors gathered to pay their last respects to one they had known and loved so long. In her God's word was verified: "At evening time it shall be light."

C. F. S.

**Jaquith.** — Henry Austin Jacquith was born in Mt. Holly, Vt., Dec. 24, 1842, and died in Bellows Falls, Vt., April 23, 1900.

His parents were Ralph and Louisa (Kile) Jacquith. His own mother died soon after his birth, but when his father married again it brought into the vacant place one whose care and affection for the deceased were so genuine and unrelenting that the only mother he had known from infancy was to him a real mother, and the mutual regard continued while life lasted.

Mr. Jacquith was a good workman, industrious, painstaking and reliable. He spent nearly twenty years in the employ of one firm, having a general superintendence of the work, the connection only ceasing with the practical closing out of the business. Indeed, it is to be feared that overwork shortened the days of our brother. Though naturally quiet and retiring, he had the general respect and liking of the community, and made many warm friends. Even before his conversion he was one of the most regular attendants at church, and could be relied on for practical assistance in many ways.

He was married at Mt. Holly, March 13, 1864, to Justina E. White, who proved a helpmate indeed, and who ministered to him in the sufferings of the last months of his life with unwearied assiduity. Two children were born of the union — a son, Orrin A., who died in 1873 in his sixth year; and a daughter, Lella B., now the wife of Dr. A. L. Miner, of Bellows Falls. The family resided in Mt. Holly until about seventeen years since, when they removed to Weston. Here Mr. Jacquith was converted, nearly ten years ago, and was baptized and received into the Methodist Episcopal Church by Rev. E. H. Bartlett. He became a valuable member of the church, accepting his share of the responsibilities, and serving as a steward and in other capacities. His wife had already

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been for some years a member of the church, and the daughter joined at about the same time with her father.

Following the daughter's marriage and removal, first to the West, and afterward to Bel-lows Falls, Mr. and Mrs. Jaquith broke up the old home and came to the latter place. Within a year of that time our brother was compelled to give up work, and for the greater part of the time till his death was confined to the bed, suf-fering much pain and distress at times, but bearing it all with much patience and fortitude. From the first he had a premonition that he was not to recover; but he had no fear of death, though he would have been glad to get well. All that skill and affection could do proved unavailing save to smooth the way to the grave, and after a year of waiting our brother "was not, for God took him."

Besides those already named, Mr. Jaquith leaves one sister, Mrs. Hannah L. Tucker, of East Wallingford, Vt. Another sister and the father died in 1893, within six weeks of each other. A good man is gone, but we "sorrow not . . as others which have no hope."

F. W. LEWIS.

**Arnold.**—Elizabeth C. Arnold was born in Pomfret, Conn., Oct. 16, 1828. She was called to her heavenly reward from Stafford Springs, Conn., July 8, 1900.

For more than fifty years Miss Arnold was a devoted member in the Methodist Episcopal Church. Her character was one of rare beauty. For more than forty years she was recognized as a school teacher of marked ability, having been employed in seven different towns.

Two brothers and one sister survive her—John Arnold, of Stafford Springs, Ezra, of North Ashford, and Mrs. Austin Reynolds, of West-ford, Conn. Since the death of her brother John's wife, two years ago, she has made her home with him, endearing herself to all who knew her, both in the home and the community. Her life had been one of unselfish devotion to others, and will be remembered with love by many.

The summons came suddenly, Sunday morn-ing, while she was not looking for it; yet, with her, all things were in readiness and she went to meet her Saviour with joy. The burial was in Stafford Springs, Conn.

JULIAN S. WADSWORTH.

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## Missionary Rally Day in the Epworth League

OCTOBER 14 has been set aside in the Epworth League as Mission Study Rally Day. It is requested that every chapter conduct the regular missionary meeting of that date with special reference to China, arranging for the organization of mission study classes at the close.

The outline for the devotional meeting for October 14, as treated in the *Epworth Herald* and other church papers, will be prepared with this end in view, and we would urge that in all chapters special leaders be appointed and all possible arrangements perfected in advance, to make this date the most important missionary day in the history of the chapter.

Nothing could be more opportune at this time, when the world's interest is riveted to China, than that the Epworth Leaguers of our church should direct their thought to a study of the life, conditions and problems of that great people.

It is the purpose of the missionary rally of October 14 to enlist as large a class as possible from each Epworth League in this study. Each class will be given careful supervision under the direction of Mr. S. Earl Taylor, field secretary of the Missionary Society. Correspondence will be conducted with the leader of each class, and special suggestions and helps sent out to the leaders each week. No wide-awake Epworth Leaguer can afford to miss this opportunity of studying the political, social and religious life of China.

The text-book that has been chosen is, "Dawn on the Hills of T'ang," by Mr. Harlan P. Beach, educational secretary of the Student Volunteer Movement, a returned missionary and a recognized authority on Chinese questions. The book contains a special chapter on Methodist missions, and an exceptionally neat, accurate, colored map of the empire, to assist in the study. The text-books may be purchased of the Western Methodist Book Concern, 57 Washington St., Chicago, or of

## State Sunday-School Convention

A week in the Berkshires for Sunday-school workers at the most delightful season of the year, in connection with the Annual State Meeting of the Massachusetts Sunday-School Association, Oct. 2-4. Arrangements have been made for reduced railroad rates from all parts of the State, and the hospitality of the homes in Pittsfield and Dalton has been extended to delegates to the Convention. An unusually strong program has been arranged; among the speakers are Bishop Lawrence, Drs. J. Wilbur Chapman, A. E. Winship, J. M. English, David O. Mears, A. F. Shaffner and Mr. C. D. Meigs. The Department Secretaries will all be present, and will hold Department Sessions. Further information gladly given at the headquarters of the Association, 110 Boylston Street, Boston, Room 65.

Eaton & Mains, 150 Fifth Ave., New York city; paper cover, 35 cents postpaid, cloth, 50 cents postpaid.

All further inquiries concerning plans for the work should be addressed to Mr. S. Earl Taylor, 57 Washington Street, Chicago. Committees should not wait until the first of October, but should write Mr. Taylor at once, and begin to pray and plan and work for a large enrollment for the study of the world's greatest mission-field.

J. F. BERRY, Gen. Sec.

W. W. COOPER, Gen. 1st Vice-Pres.

## Events Worth Noting

At a meeting of the British privy council, it was decided that the dissolution of Parliament will take place Sept. 25.

The bid of the Carnegie Company to supply all material for the railway from Damascus to Mecca is lower than that of any other of the competing firms.

The bubonic plague in India is increasing. Over a thousand deaths occurred from this disease in the week ending Sept. 12. There are 14 cases in Glasgow and 114 "suspects" who are kept under observation.

Miss Mary Anthony, sister of Susan Anthony, gives the last \$20,000 of the requisite \$100,000 to open the doors of Rochester University to women. Eighteen girls will enter this fall.

The decision of President Loubet, of France, who arbitrated the boundary dispute between the republics of Colombia, Costa Rica, and Nicaragua, awards to Nicaragua Greytown, the proposed eastern terminus of the Isthmian Canal. Had it been awarded to Colombia, the Nicaragua scheme would have been blocked.

The Baldwin Locomotive works, of Philadelphia, has received an order for twenty-two heavy freight engines for use on the Government railways in New Zealand. The Company has recently shipped six locomotives for the Belgian State Railway and have six more ready for shipment. They are also building locomotives for Ireland and for a mining company in Spain.

Upon the recommendation of the War Department, the Agricultural Department will set apart as forest reserves the island of Rombolin, north of the island of Panay; also, the island of Pautaul of the Jolo Islands. Officers of the army who have been looking over the islands have found that these are perhaps the richest islands in the world for rubber-trees.

## Reception to Missionaries

THE Newton Centre Church parlors were filled, on Monday afternoon, Sept. 17, with members of the executive board of the Woman's Foreign Missionary Society and friends of Rev. John W. and Mrs. Butler, of Mexico, and of Miss Grace Stephens and Sooboonagam Ammal, of Madras, India. The occasion was an informal reception tendered by the ladies of the church, and was especially appropriate, since the guests were repre-

sentatives of the two missions founded by Dr. William Butler, whose last church home this was, and where the beautiful memorial window has been placed.

Dr. J. W. Butler appears to be in splendid health after his vacation, and returns to his work in Mexico next month. After a delightful hour of social enjoyment Miss Stephens told the wonderful story of Elizabeth the Bible woman who is bringing so many to Christ, and Sooboonagam Ammal sang a Tamil lyric. There will be another opportunity to meet these friends from Madras in the Tremont St. Church, Boston, on Nov. 1.

Prof. J. H. Pillsbury, who has made the Waban School so successful in the development of boys during the past year, has leased the Windsor Hall School for Girls, and will conduct a school for girls at Waban. The same sound scholarship and splendid physical and moral training which have won so much praise for the school for boys will be maintained in the school for girls. The number will be limited to twenty girls, in order that personal and individual attention may be given to each student. The home will be in charge of Miss Anna M. Goodnow, a graduate of Smith College, who has won an excellent reputation as a teacher in a private school at Newton.

Autumn weddings bring mementos of friendships. Silver and jewels were once the fashion, but the new bride now gets articles of ornament that are useful as well. Pieces of furniture, rugs, pictures, lamps, handsome china and glass are now among the gifts that greet the bride. Jones, McDuffee & Stratton's importations, mentioned in another column, are especially attractive at this time.

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